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ABSTRACT

Educators, politicians, and members of international organizations shared concerns, ideas, and experiences in the area of expanding dimensions of world education at this international conference. Three major topics focused on illuminating global concerns and potentialities. Topic I, education for development, was discussed by eight authors whose subjects ranged from science and vocational instruction to presentation of a model for university entrance in developing countries. Topic II focused on multicultural education. Nine participants discussed subjects such as racial attitudes, children's perceptions of international relationships, cultural pluralism, and the women's movement in world education. Education for world peace and justice, the third topic area, was discussed by four conference participants. Discussion focused on a systems approach to conflict management, conflict resolution, the value of peace studies, and practical applications of peace education. Workshop reports and recommendations for further research and dissemination of ideas on peace education, international understanding, and changing priorities are presented. A list of conference participants is included in the document. (Author/DB)

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# EXPANDING DIMENSIONS OF WORLD EDUCATION

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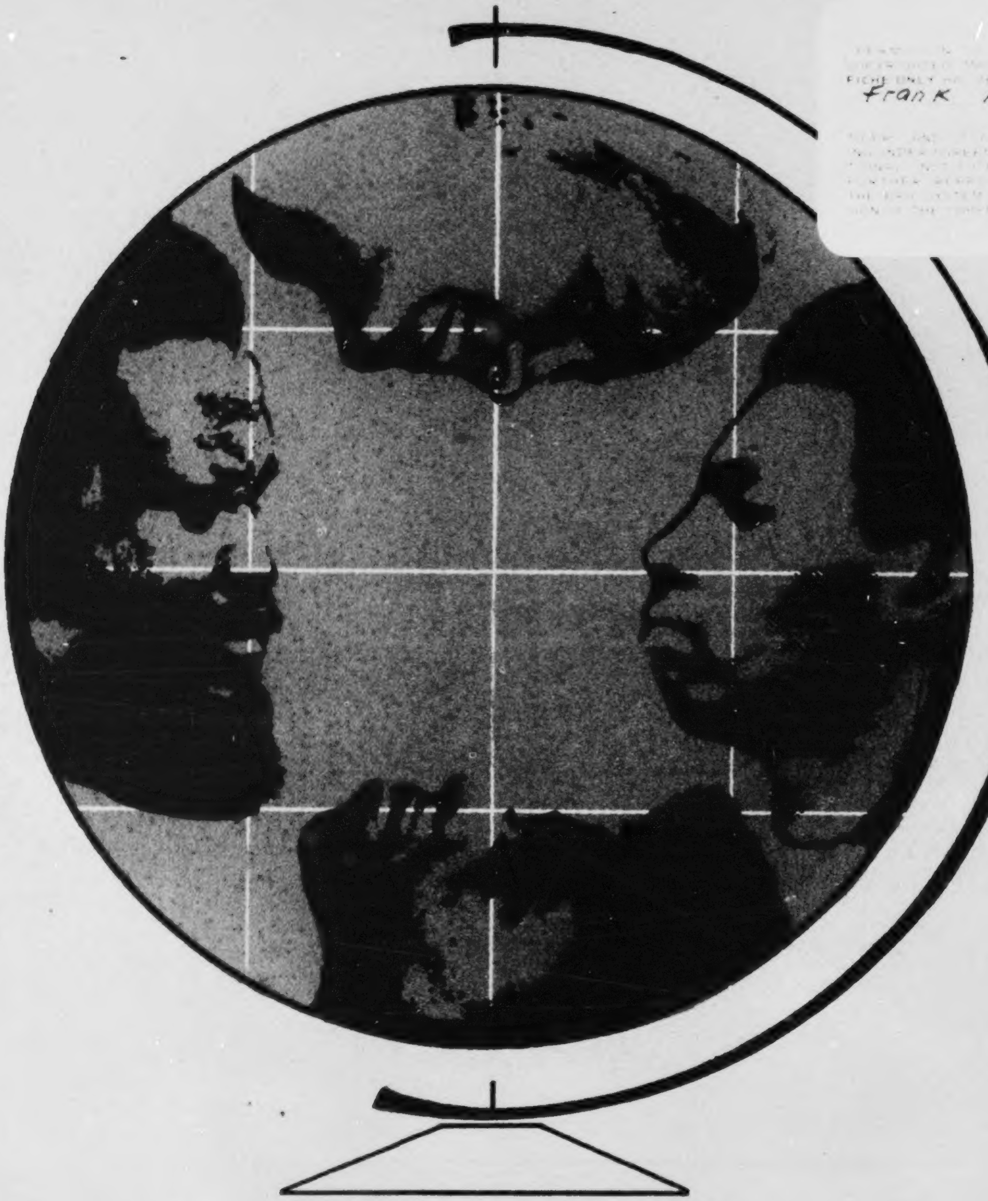

Nasrine Adibe and Frank A. Stone
Editors

JAN 24 1977

# INTERNATIONAL CONFERENCE
# on
# EXPANDING DIMENSIONS OF WORLD EDUCATION

## PROCEEDINGS

Edited by Nasrine Adibe and Frank A. Stone

Hacettepe University, Ankara, Turkey
June 21-24, 1976

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-1976-

for

The Association for World Education
The Institute for World Order
The Society for Educational Reconstruction
The Turkish InterUniversities Association
Universities and the Quest for Peace
The World Education Fellowship

# CONTENTS

The Conference Sponsors .......................................... 1

Opening Speech by His Excellency, Ali Naili Erdem .................... 2
Minister of National Education, Republic of Turkey

Some Characteristics of World Education, Frank A. Stone .............. 5
On Behalf of the U.S. Joint Conference Organizing Committee

Opening Statement, Aage R. Nielsen ................................ 7
President, Association for World Education

## TOPIC AREA: EDUCATION FOR DEVELOPMENT

Science Instruction for a Wise Use of Human and Natural Resources .... 8
Nasrine Adibe, Long Island University, Brookville, New York USA

A Model for Development .............................................21
Tuncer Özmen, The Development Foundation of Turkey, Ankara, Turkey

International Cooperation in Turkish Education .......................32
Kemal Güçüol, Middle East Technical University, Ankara, Turkey

Some Thoughts on Non-Formal Education for Rural Development ..........40
David Kline, Graduate School of Education, Harvard University, Cambridge, Massachusetts USA

Providing for Full Intellectual and Social Development for Handicapped Children Through Mainstreaming ..........................50
Peter J. Dirr, State University of New York, Buffalo, New York USA

The Role of Technical and Vocational Education in Developing Countries ..........................................................61
H. Dickinson, Edinburgh University, Edinburgh, Scotland

The Mastership in International Community Health Degree of Liverpool University: A New Concept in Health Education .............68
Francis M. Shattock, School of Tropical Medicine, Liverpool University, Liverpool, England

Problems Related to University Entrance: A New Selection Model for Developing Countries ...............................................72
I. Ethem Özgüven, Faculty of Social and Administrative Sciences, Hacettepe University, Ankara, Turkey

## TOPIC AREA: MULTICULTURAL EDUCATION

Measured Changes in Racial Attitudes Following the Use of Three Different Teaching Methods .........................................77
Gajendra K. Verma, Centre for Applied Research in Education, University of East Anglia, Norwich, England

The Perceptions of Turkish Children Regarding International Relationships ..................................................90
Nail Şahin, Faculty of Letters, Ankara University, Ankara, Turkey

Cross-Cultural Fluralism at the Monchanin Center ....................101
Robert Vachon, Monchanin Center, Montreal, Canada

A Project for Reducing Tension Between Individuals and Groups.........104
Necibe Çakiroğlu, Istanbul Technical University, Istanbul, Turkey

"The Peoples of Connecticut": Multicultural Education in Concept and Action..........................................................106
Frank A. Stone, World Education Project, The University of Connecticut, Storrs, Connecticut USA

Foreign Languages for Adult Learners: A European Unit Credit System..122
Sinan Bayraktaroğlu, Faculty of Oriental Studies, University of Cambridge, Cambridge, England

The International Baccalaureate: An Experiment in Multicultural Education........................................................127
James D. Wagner, World Education Project, The University of Connecticut, Storrs, Connecticut USA

The Effect of the Stage on the Audience ..............................134
Melahat Özgü, Faculty of Letters, Ankara University, Ankara, Turkey

The Women's Movement in World Education ..............................138
Malana Pettite, The Women's Center, Philadelphia, Pennsylvania USA

## TOPIC AREA: EDUCATION FOR WORLD PEACE AND JUSTICE

The Negation of Peace Education ......................................144
Magnus Haavelsrud, The University of Tromsø, Tromsø, Norway

Peace Studies, Values and Development ................................150
Howard A. Reed, History Department, The University of Connecticut, Storrs, Connecticut USA

From "We-They" to "Us": A Systems Approach to Conflict Management ...171
Alan Hurwitz, Center for International Education, The University of Massachusetts, Amherst, Massachusetts USA

Psychodynamics of Violence and Conflict Resolution as Related to World Education ....................................................185
George L. Nicklin, School of Medicine, New York University, New York

Workshop Reports and Recommendations .................................190

Statement at the Closing Ceremony of the Conference ..................194
Emel Doğramacı, Faculty of Social and Administrative Sciences, Hacettepe University, Ankara, Turkey

Directory of Conference Participants .................................195

Exhibitors ...........................................................200

## THE CONFERENCE SPONSORS

Association for World Education ( Founded as the Association for World Colleges and Universities ), 3 Harbor Hill Drive, Huntington, New York 11743, U.S.A. Colleges, universities, post-secondary institutions, research centers and individuals working with a global perspective on education are linked in AWE's intercommunication network. AWE publishes the quarterly Journal of World Education.

Institute for World Order, 1140 Avenue of the Americas, New York, New York 10036, U.S.A. (Formerly the World Law Fund). The IWO is the pioneer organization in the fields of peace and world order studies for all educational levels. It carries on a wide range of activities designed to lead toward the development of a just and peaceful world order. IWO publishes Ways and Means of Teaching About World Order and Transition.

Society for Educational Reconstruction, Jay M. Smith, Co-Chairperson, Educational Psychology Department, Hofstra University, Hempstead, New York 11550, U.S.A. SER is a membership organization or educators who advocate the reconstruction of education and society in order to enhance humanistic values, respect for personal integrity, cultural diversity, democratic socialism, cross-cultural understanding and world cooperation. SER publishes the quarterly, Cutting Edge.

Turkish InterUniversities Association. All of the eighteen universities in the Republic of Turkey are members of the Universitelerarasi Kurul, which assisted in planning the conference and sent representatives to the meetings. The chairman is Necati Akgun, President of the Aegean University, Izmir, who officially opened the conference.

Universities and the Quest for Peace is an international academic organization which affiliates well over 300 colleges and universities throughout the world. Begun in 1963, UQP is a medium for discussion and cooperation that has sponsored regional conferences, the Geneva Term on the UN System for Undergraduates and the Geneva Summer Institute.

World Education Fellowship, 33 Kinnaird Avenue, London, W4 3SH, England, U.K. is one of the oldest international organizations of educators who believe in active, learner centered instruction. WEF Sections function in twenty-four nations. The New Era and World Studies Bulletin are WEF publications and the United States Section issues a quarterly Newsletter.

Honorable Chairman, Honorable Rector,
Distinguished Delegates and Guests:

It gives me great pleasure to open the World Education Conference organized by our universities.

As the Minister of Education, I most heartily welcome the distinguished educators and guests who have come from various countries to participate in this conference.

In a world with a rapidly expanding population, only if mankind can transcend all sorts of conflicting feelings and ideas and be bound to each other by mutual love and respect, will it be possible to achieve a happy and peaceful atmosphere.

By organizing this international conference our universities have pioneered in the truly worthwhile activity of preparing the grounds for an exchange of ideas between scholars and educators with various views and cultural backgrounds. In addition, they will contribute to a unified understanding of the basic goals of education, and moreover, help to lead the way to a happy world of freedom and peace, which is one of mankind's shared ideals. It is with this conviction that we believe this conference will achieve worthwhile results.

It is my pleasant duty to thank the distinguished members of the conference planning committee for their enterprise and efforts, as well as oru honorable guests who have come from various places and countries to participate in this conference.

Distinguished Delegates:

The topics on the conference agenda are of special interest to us, as they are to every other society, because they reflect the multi-faceted understanding of modern education. I have no doubt that the scholarly conclusions which will emerge from the deliberations of this conference will be most beneficial to our future educational work.

Family life and population education is one of the most important issues which particularly concerns developing countries. When the close relationship between economic development and population growth is taken into consideration, the value of education for population planning becomes evident.

The wise utilization of both human and natural resources and emphasis on topics related to education for development have a particular value for societies engaged in the struggle for development.

Education for Peace and Justice in the world and multicultural education are topics which are of equal interest to the entire world.

It certainly will not be possible to reconcile a world in which people try to devour each other by attacking each other's rights and liberties in an agotistical way with the growing humanitarian thought of our time. Twentieth century humanity needs a world of absolute peace and security filled with positive feelings and thoughts. This depends above all on closer acquaintance and mutual understanding without any discrimination whatsoever between nations.

Recognizing that science and technology are changing at a bewildering rate in our modern world, and taking into consideration that the world is getting smaller every day, it is imperative that the new generations, regardless of their national origins, be educated in such a way that they know and understand each other with an appreciation of each other's constructive and creative qualities.

For this reason, the most important responsibility of educators is to raise future generations imbued with the ideal of establishing a peaceful world worthy of human dignity. It is our duty as educators to do this for the continuation of a civilized and humane world.

Honorable Guests:

I am of the opinion that the holding of this conference in Ankara, the capital of the Turkish Republic, has a special meaning and significance. As is well known, Anatolia is a land which has harbored many civilizations in the course of its long history and it has developed a synthesis of thos civilizations. Consequently, the richness of its historical and cultural heritage makes this setting unique.

The Turkish Republic was established in 1923 after a hard struggle for freedom and independence following the First World War. It has not only been an example to other nations struggling for independence, but has also contributed to world peace by adhering to Atatürk's principle of "Peace at Home and Peace in the World."

In my country, where the multi-party democratic regime is regarded as the only system worthy of human dignity, we value freedom of thought and the exchange of ideas within such freedoms as the cornerstone of our way of life.

Distinguished Delegates:

I know that you have a very full program. I hope very much that despite your heavy conference agenda you will have the opportunity to get better acquainted with my country in which you are guests. I hope that you will have the occasion of getting acquainted with both its historical and cultural riches as well as with the great forward strides in scientific, technological and socio-economic life which have been taken in a remarkably short time.

I again respectfully welcome all of you and close with the wish that this conference will open new horizons for all of us who yearn for a world of peace and order--a world made possible by well educated generations where the principles of freedom and democracy will prevail.

Your Excellency, respected Presidents of Turkish Universities, colleagues and friends of World Education:

On Behalf of all the participants in this conference on "Expanding Dimensions of World Education" who have come to Turkey from overseas, I want to express to you our appreciation for the cordial hospitality with which we have been received. From the time when the first tentative plans for this meeting were being made over two years ago, it was always our opinion that Ankara, which has a cultural history of centuries, and is located in Anatolia, between Africa, Asia and Europe at the heart of the Middle East, was an ideal spot for a conference concerned with World Education. It is especially auspicious for the aims of this meeting that students, faculty and administrators of this dynamic, young institution of higher learning, Hacettepe University, are our hosts. The joint conference planning committee in the United States has especially requested that I mention their gratitude for the splendid cooperation that was received from the members of the Turkish planning committee. Especially, we appreciate the work of Dean Emel Doğramacı and Dr. W. Ayhan LeCompte who have both contributed greatly toward making this conference a success.

As the title of the conference suggests both in English and Turkish, it was conceived of as an opportunity for educators from a variety of societies to interact and exchange their experiences. In this sense, it is "uluslarası" or "international". Our focus, however, is on "Expanding Dimensions of World Education." What then, exactly, is meant by "World Education?"

First, World Educators recognize that there is now a complex global crisis of unprecidented proportions. The situation with which humanity is confronted in these closing decades of the twentieth century out-modes notions that any state or society can be completely independent in today's world. Clearly, we can no longer pursue policies that are unrelated to the rest of humankind. We must expand our natural loyalty to our own people to embrace all human beings through transnational understanding and a functioning world order. Pursuing this aim, World Educators are increasingly applying the tools of systems philosophy, futuristics and utopian thought to illuminate global concerns and potentialities; while they use practical methods for providing cross-cultural sensitization, education for development, and study ways to encourage peace and resolve conflicts.

Second, World Education is also a response to the fact that industrialized or automated societies tend to fragment human experience. By compartmentalizing and stressing specializations, modern education may tear apart the fabric of one's personal and social existence. World Educators contend that human beings also need holistic learning and broadly based research. There is a place for modal as well as modular or particularistic investigations. This doesn't mean that all specialization is frowned upon by World Educators, but rather that they believe that evidence and data has to be set in a wider multidisciplinary and integrative framework. Neither are World Educators hostile to empirical studies, but they do claim that these must be interpreted in light of the pervasive structures and systems of real life.

World Education is especially related to phenomenological philosophy and humanistic or "third force" psychology, because these perspectives mediate between each person's inner orientation toward the world, and the social contexts in which they find themselves. Cultural diversity is also respected by World Educators, who therefore value studies that are aimed at multicultural understanding.

Finally, World Education is not only analytic, comparative, speculative and transactional - it is also activist and committed to social reconstruction. World Educators do not believe that it is sufficient just to describe conditions, or adequate merely to prescribe ways of having an impact on them. Rather, they wish to involve themselves in taking the risks of actually pioneering innovations and implementing change. In other words, World Education is action oriented, as we believe that the many accounts of vital projects and practical experimentation that will be given at this conference will demonstrate.

In conclusion, the officers and members of the Executive Committee of the Society for Educational Reconstruction, one of the organizations that is sponsoring this meeting, have asked me to bring you their best wishes for success. To their greetings I join our own in anticipation of the exciting days which we will be sharing together.

Opening Statement by Aage R. Nielsen, President, Association for World Education (read by Leah Karpen in his absence)

The bursting of the bud
called World Education
is a bursting sensation
we are lucky to witness now.
This bursting experience may mean
that all kinds of education
will take a new dimension
and direction -
one of less competition and more cooperation,
one of less fear and more bread,
one of less mediocrity and more
eloquence of natural expression
as the bud
with its sources
deep, deep down.

Greetings and Opening Statements were also presented by Nasrine Adibe, President of the U.S. Section, World Education Fellowship, and Magnus Haavelsrud, University of Tromso, Norway, on behalf of the Institute for World Order.

# SCIENCE INSTRUCTION FOR A WISE USE OF HUMAN AND NATURAL RESOURCES

by

Nasrine Adibe

Science very often is taught in a mechanistic manner, focusing on knowledge that is factual and unrelated either to the conceptual structure of science or to the natural and social environment of the students. Science then is learned by rote to be forgotten immediately after exams. Naturally the student will also learn to fear and dislike science, growing into a scientifically illiterate adult into a world in which survival will depend on understanding the meaning, process and impact of science on every day life.

This concern is sensed and shared by most leaders, educators as well as students, in the developing countries. There is a critical shortage of scientific technicians and there is a need for high level creative scientists. There is urgent need to disseminate scientific knowledge to the general public, and to educate all school pupils to live in an age where the influence of science and technology is increasing. What was science fiction yesterday has become reality today. Within a lifetime we have moved rapidly from camel-caravan and horse-and-buggy stage into the age of steam engine, jet-flight; we are living in the atom-space age.

Science education becomes a crucial issue when we realize that children born today will be 24 years old--at the prime of their vigor and productivity--at the turn of the century. They will be living in a world the magnitude of which is difficult for many of us to conceive at this time. We can, however, predict with assurance that muct of what they learn in school today will be obsolete by the time they reach adulthood. Tomorrow's adult will be called upon to absorb larger bodies of knowledge at a faster pace than today's adult; he will occupy jobs that have not even been invented yet; he will be called upon to pass judgments and make choices which may have lasting and vital social consequences for him and his surroundings as well as for those of future generations.[1]

The future of Turkey as well as the future of other nations needs an enlightened citizenry, enlightened in the meanings and processes of science, enlightened in the power and limitations of science, enlightened in communication skills fundamental to science: in sum, an enlightened citizenry, capable of using their intellectual resources to create a favorable environment that will promote the development of man as a human being. The task of preparing today's youth for a life of dignity by equipping him with knowldge, skills, attitudes and values he will need to survive in the 21st century is, and must be our concern.

We must reorganize science education to better prepare today's children for tomorrow's world.

## Guidelines for Reorganizing Science Education

A sound science education is one of the most effective ways of accomplishing such a task. Science education in the Middle-Eastern countries today must undergo drastic change towards improving the quality and increasing the quantity of science experiences for pupils in schools as well as for adults. The following guidelines must be considered when reorganizing science education.

1. Change in science education should be introduced at the earliest possible time in the school curriculum and a planned program of science education should begin with nursery and kindergarten through high school and extend to adult education.

2. Science curricula at all levels must emphasize the major concepts and theories in science which describe and unify the broad fields of science instead of the unrelated bits of facts and information currently found in most science curricula.

3. A major contribution of science in the school curriculum can be the enhancement of the thinking of pupils. Therefore, science curricula at all levels must include the historical development of science and the processes utilized by scientists. It should aim at promoting a greater awareness of the common heritage of all who pursue the truth, among them scientists as well as intellectuals in other fields.

4. By now we are convinced of science and technology's constructive as well as destructive potential which create controversial issues. Science education at all levels of instruction must provide opportunities to deal with such issues.

5. Science must be integrated with and related to the other subjects taught in schools, so that students can become aware of the relationship of science to other disciplines.

6. Scientific literature written in simple language must be available to those in all levels of instruction. These should include textbooks, and various reference materials such as science encyclopedias, pamphlets and periodicals.

7. Students must be provided with opportunities to conduct scientific investigations at all levels of schooling. Classroom activities should provide such opportunities. Other opportunities can be provided by science clubs or individual science projects as one of the requirements of science courses.

8. Talented students in science must be identified and rewarded, to encourage them to further their education in science and to inspire others.

9. All plans for educational innovations depend on the teacher for their proper realization. Therefore, due attention must be given to preparing science teachers who are aware of the goals of education, who understand the meaning and scope of science, who are sensitive to pupils' cognitive level, who are skilled in the use of the scientific method, who possess scientific attitudes, who are concerned with controversial issues created by technology, who perceive their role to be structuring the environment for learning and who are creative enough to devise instructional aids out of inexpensive and easily available materials.

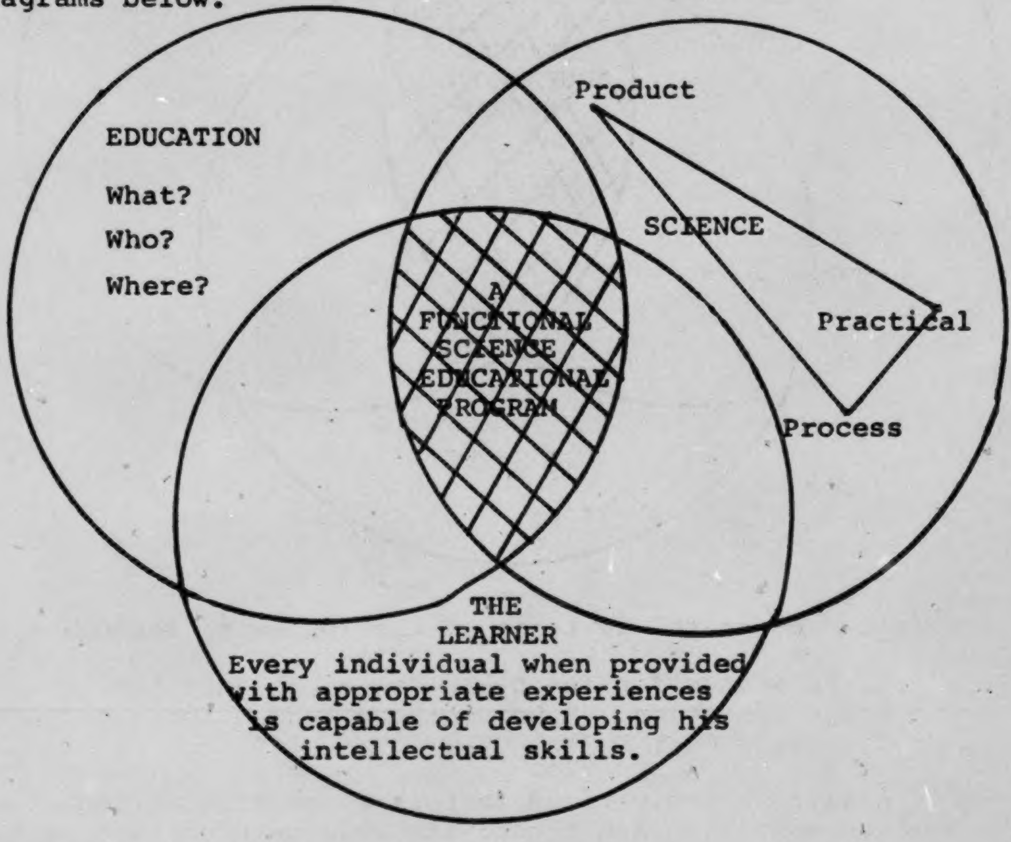
10. To sustain an effective science education program, the participation of mass media must be promoted.

With these guidelines in view, I should like to submit my proposal for science education in Turkey as well as in other countries.

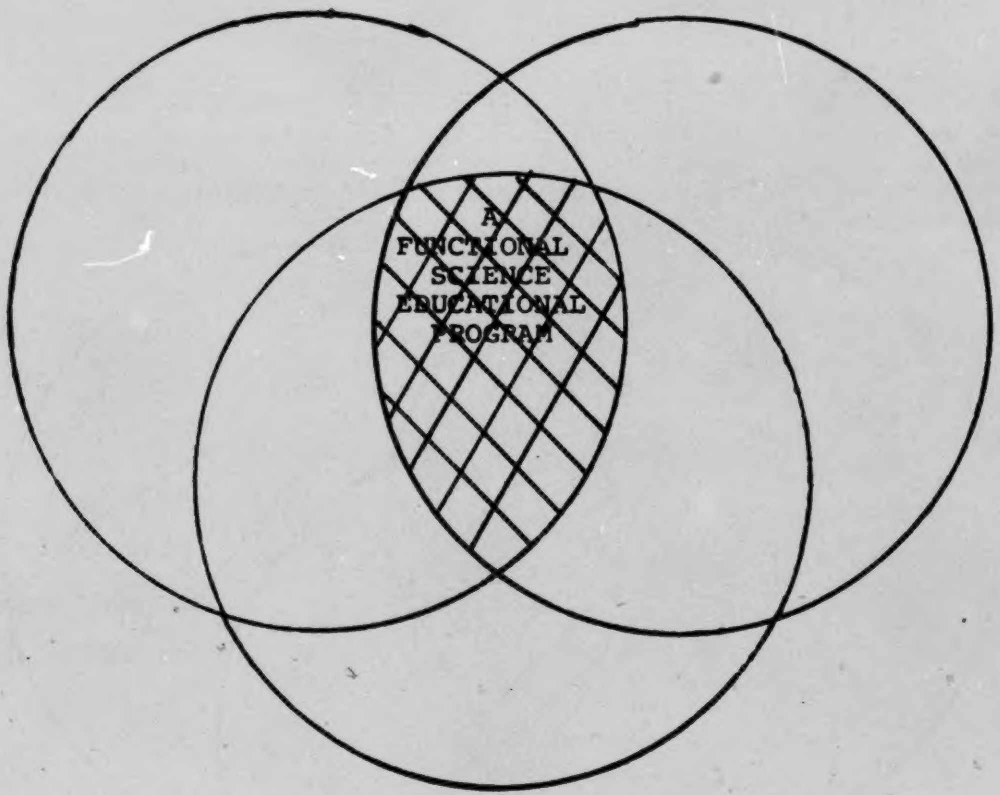
## A Three Dimensional Conceptual Model for Science Education

Since any new proposal stands on certain fundamental assumptions and beliefs, it therefore becomes important to examine the assumptions behind this one.

A basic assumption of this proposal is that science education rests upon three factors. 1. Education, its goals and implementation; 2. science, its meaning and scope; and 3. the nature of the learner. These three factors are closely interwoven. The interrelationship of these three dimensions and their impact on science education can be visually demonstrated by using the Venn diagrams below.


EDUCATION
What?
Who?
Where?
Product
SCIENCE
Practical
Process
A FUNCTIONAL SCIENCE EDUCATIONAL PROGRAM
THE LEARNER
Every individual when provided with appropriate experiences is capable of developing his intellectual skills.

Science learning takes place only where the three factors: (1) education and its goals, (2) science and its meaning, and (3) the nature of the learner intersect. A functional science education then, will depend upon widening the intersection of these three factors by drawing their common elements together thus:



This can be stated in terms of the following formula -

If SE stands for functional science education
E for education, S for science, and L for the learner,
Then $SE = E \cap S \cap L$

Analyzing the various factors which have an impact on science education and conceiving science education as the outcome of the interrelationships of these factors provides a conceptual model for basing proposals or innovations in science education not only in Turkey, but also in all other countries.

Therefore a functional proposal for the implementation of a program for science education must be based on the intersections of the three dimensions mentioned earlier. Since our conception of them influences the type of science education we plan, and since our views on these--education, science and the learner--have changed through the years, a discussion of science education without clarifying our concepts of the interrelations of the three dimensions upon which this proposal rests will therefore be incomplete. A detailed semantic and philosophical analysis of the terms education, science and the learner is not intended here, but only what is pertinent to this paper has been selected.

## Education

Education has been defined in a variety of ways, and goals prescribed by educators have often been conflicting.

A historical survey of the definition of education parallels the development of views of man and society. Hence, education was conceived in the past as an intellectual pastime, a glorious recreation for the privileged aristocracy.

We are moving into a world society where each person's individuality is respected and their worth is cherished. Young people all around the world are striving to accomplish this aim. Such a society requires an informed public. Today education is considered the birthright of every individual, it is a symbol of progress and the road to independence and self-determination for the developing countries of the world.

Educational planning should not only reflect the current needs of our society, but should also project and take into consideration the needs of the future where today's youth will be living. To survive in the society of the twenty-first century human beings must be free. The outcome of education then must be to produce the "free man." This term needs further clarification for which I turn to James Russel who defines the "free man" saying:

> The free man is aware of himself and of his environment and of the forces shaping that environment. He is aware of his own passions and of how they affect what he perceives. He knows that he perceives the world through the screen of his own personality, that the person he is colors the things he sees. He has considered his values, the values of others, and the consequences to which these values lead. He is free, in sum, not because he is without passions, but because he has examined his life and mastered it with his mind. He is a slave to no man, to no doctrine, to no ignorance. He is free because his mind has set him free.[2]

The man who "has examined his life" and "mastered it with his mind" is truly a free man and it is this type of man who can survive in the next century. The mastery of one's emotions and the awareness of one's various values and other affective responses need a well trained intellect. We can no longer allow the cognitive skills of our children to develop in a haphazard manner. It is the responsibility of education to utilize strategies to assure that each pupil is provided opportunities for developing cognitive skills to the best of his ability and potential. Whatever else education is, it is and must be an intellectual experience. It is only through providing opportunities for the growth of the potentiality of today's youth that we can eventually lift the human race above and beyond the fear, ignorance, brutality and isolation which exists in today's world. The organization of human communities and the establishment of freedom, justice and peace for all mankind demand the intellectual as well as moral and spiritual achievements of each individual.

Today's youth to meet the demands of and be able to survive in the twenty-first century, must develop their intellectual skills as no previous generation has had to do. Whatever else education is, it is and must develop one's intellect and one's sense of freedom.

We should not neglect the various vehicles available for education. Science education does not begin and end in the classroom and we cannot wait until the next generation--we need scientifically informed citizenry now. Therefore, all vehicles of mass media should be utilized with the concentrated effort towards this end.

Today's knowledge about human abilities and human needs encourages us to believe that this type of education is within the reach and the capability of everyone.

## Science

The impact of science on our daily lives is widely recognized. Science is placed in a prestigious position: it is respected and feared at the same time, yet few understand what science really is. A number of illusions and misconceptions surround the meaning of science.

Science is not easily defined, since it is universal and covers several dimensions. One dimension of science is the body of systematically organized knowledge. Most people are familiar with this aspect. I would like to name it the "product of science." It consists of the accumulated principles, theories, generalizations and laws formulated by various scientists through the centuries. These concepts are not absolute, not handed down by higher authority, but rather, they represent humanity's attempt to build in their minds a conceptual structure enabling them to interpret their observations and explain their encounters with the physical phenomena.[3]

Recent acceleration in the growth of scientific knowledge has forced us to realize that many of what were formerly considered basic principles and laws of science are no longer basic. They are tentative and liable to change and to be replaced by more acceptable explanations.[4]

Any definition of science that states only this aspect--a collection of facts and principles[5]--ignores the fact that behind these concepts, principles, theories and laws are men. The accumulated body of scientific knowledge is nothing more than the product of man's search for meaning in his environment. How he has used his mind in identifying and solving the puzzles of science is an exciting and a dynamic human endeavor and is an integral part of science. To take the human element out of science is to dehumanize the most creative activity of man.[6]

This brings us to the second dimension of the meaning of science. What is called the scientific method consists of the various ways in which scientists have utilized their mental processes in search for meaning and in their attempt to solve the many puzzles that they encountered. More recent views hold that there is similarity between the scientific method and human intellectual development. Several authorities point out that the mental processes through which the scientist discovers and accumulates knowledge in various scientific fields and solves scientific problems is no more than and as different as what the human brain is capable of performing.[7] These mental processes do not fall in the exclusive domain of science. On the contrary, they actually represent the maximum utilization of the nervous and mental activities common to men as Man.[8] This dimension of science is ignored by most people and has been grossly neglected by most science educators.

The third dimension of science is the practical aspect of science or application of scientific knowledge to our daily life. It is usually referred to as technology. Most people are familiar with this aspect of science. Technological innovations have resulted in public recognition of the impact of science in today's society. The public is aware of the successful application of science to our practical problems. The public is also aware of the problems technology has created. Technology is glorified and held in contempt at the same time. It is loved and hated, and it is trusted and feared. Often these mixed emotions are projected into all areas of science and remind one of the ancient workshop of pagan gods.

Technological revolution has shocked our deepest values; has destroyed our human interactions, and is even threatening our very existence.

Yes, the public may have recognized the impact of technology but they have certainly ignored the relationship of technology to science in today's society or the means to control and use it.

Technology itself will not solve the problems it creates. The only way to solve such problems and to avoid new problems arising from continuous application of science is to understand science in its broadest terms.

The three-fold nature of science should not be overlooked. These three dimensions--product, process and its practical aspect--are not three independent separate categories. None has meaning except in relation to the other. Their boundaries are fluid and allow blending together of the three dimensions so that it is difficult to distinguish between them.

This drawback to understanding science has created various misconceptions about the nature of science and its impact on our daily life and handicapped the planning of an effective science education program.

## The Learner

We have come to believe in the wholeness of human personality. The dichotomies between mind and body, nature and nurture, long debated issues, have been reconciled and their relationships better understood. We know that each person responds to his environment as a total organism or whole being, yet in a highly individual manner.

As one educator phrases it, "teachers confront neither bodiless minds nor mindless bodies."[9] To this I would like to add that the same is true of learners in their interaction with teachers in that students confront neither bodiless minds nor mindless bodies. Each teacher creates his or her own unique psychological climate when interacting with students, reacting to each individual student and to a group as a whole in a unique manner and in turn influencing the reaction of each student and the reaction of the group.

Hence, it is not possible to consider the effective domain of the child without taking into consideration the cognitive domain, and the reverse is true.

Psychologists and educators who have concentrated on the affective domain such as Carl Rogers,[10] agree that for one's well being the development of the cognitive domain is essential. While those who have concentrated on the cognitive domain such as Skinner[11] point out the impact of one's emotions on thinking. I will quote one author who describes this close connection of the affective domain with the cognitive domain-- "All interaction with the environment involves both a structuring and a valuation. We cannot reason, even in pure mathematics, without experiencing certain feelings and, conversely, no affect can exist without a minimum of understanding or discrimination."[12]

Therefore, an individual's reaction to his environment is an outcome of an interplay of intellect and feelings, cognition and affect which impinge on the individual and influence his thought processes, his values and judgments as well as his behavior.

We know that pupils respond to their environment as a whole organism--a whole human being endowed with emotions as well as intellect, an individual who is a product of his or her social and cultural environment as well as the physical environment. Teachers must be aware and cognizant of these factors as they impinge upon the pupils in the classroom and influence their learning.

Our view of the nature of "intellect" or a person's capability to learn to apply and create new concepts has changed. We no longer conceive of human beings as passive individuals and we have long discarded the notion of man's mind being a mere "tabula rosa" on which anything can be arbitrarily imprinted by external conditions. Instead, we have adopted the view that people are active beings and their learning capability increases as their opportunities to interact with a rich environment increase.[13]

Hence, rather than conceiving intelligence as a fixed entity residing in the brain of the individual, we can now explain intelligence as a construct and acknowledge it to be an arbitrary term, man made, and invented to account for the various cognitive activities of the individual. We do not assume any longer that intelligence is fixed and development predetermined. We are thus aware that many factors--genetic, organic, emotional, as well as cultural--have their influence on individuals beginning at conception, and that the manifestation of intellectual abilities, or one's intelligence, is subject to these influences as the individual grows.

There is also an increasing acceptance of the idea that intelligence consists of the interaction of many different mental functions all of which are susceptible to change through learning and experience.[14]

This view of intelligence allows for a more adequate analysis of the varieties of thinking that underlie intelligent behavior or the role of culture, schooling and other factors that affect the development of school children.

As we analyze and are able to define the various mental processes, and as we analyze the scientific processes, we find similarities between them.[15] This parallel between the scientific process and human intellectual development needs further clarification. Scientific knowledge consists of concepts that scientists have abstracted from observation of natural phenomena over the centuries; they devised models based on what is familiar in order to explain the unfamiliar; they developed symbols and formulas for ease and brevity in communication. The scientific knowledge which exists today is the outcome of a long and slow process. Individuals are engaged in precisely the same kind of abstract processes with respect to their own natural environment. Since childhood individuals accumulate experiences and assimilate them, and their thinking undergoes a gradual transition from the concrete to the abstract. Therefore, every individual is capable of understanding science when the learner's cognitive experiences are taken into consideration.

When the threefold dimension of science education is overlooked, there is confusion and a widening disillusionment with it. Education and science are basically human endeavors and issues. Human problems cannot be treated as technical matters. Therefore, education for survival in a changing environment must take into account the wholeness of science, its content, its personal phenomenological aspect as well as its impersonal objective aspects and its relation to all other forms of knowledge and dimensions of human experience. We often forget that the term "science" is derived from the Latin word for knowledge. Preparing today's youth to survive in a world that is becoming more and more interdependent and technologically oriented is not a simple problem. It cannot be isolated from all the other dimensions of human life.

Any successful educational program today must tackle issues that are tightly interwoven in the politics, economics, as well as the values, attitudes and traditional practices inherent in society. Planning for education should not only reflect the current needs of our society, but should also project and take into consideration the needs of the future when today's youth will still be living. As Pierre Teilhard de Chardin declared, "Science is the twin sister of mankind, and therefore must not be alienated from it."

It is only when we can increase the interaction between education, its goals and implementations, science, its meaning and scope, and the nature of the learner that we can attain a functional science education for a wiser use of human and natural resources.

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# A MODEL FOR DEVELOPMENT

by

Tuncer Özmen

The Development Foundation of Turkey is pleased to be able to share its experiences with others investigating new models for education as a part of the development process. The Foundation is a private, Turkish, non-profit organization, working towards rural development. Its philosophy has grown out of the specific needs and conditions of the Turkish society. The information and viewpoints that the DFT has to offer this conference are entirely based on field experiences.

Although our activities have extended into a variety of areas including family planning, population research, handicrafts, beekeeping and dairy cattle farming, our focus in this paper will be on our Tarsus Poultry Project and Fellowship House. In Tarsus, we have had the greatest opportunity to apply the model central to the Foundation's philosophy. It is where, among our projects, the education process has been the most extensive, and where the results are becoming evident both in practical terms and in changing socio-economic expectations.

This project presently consists of the central facilities, management and services required for twenty subsistence farmers to build their own broiler houses and raise chickens for sale as meat. Having firmly established the production and marketing processes, plans for expansion are now underway, such that the number of immediate participants will increase. In conjunction with the training and implementation of the village projects, is a program for 32 village students who are given the opportunity to attend secondary school in town while receiving additional tutoring and an introduction to poultry management at Fellowship House.

We shall discuss in this paper; the circumstances and philosophy which contributed to the formation of this organization, the role of educational experiences within our model for development, and the outcome of our efforts.

Rural development in Turkey is not keeping pace with the rate of growth evident in the cities. Over fifty-five per cent of Turkey's population lives in villages of no more than 3,000 people. The mean income of a rural farmer is a little over 8,000 TL annually for an average family of six. The urbanization process which is taking place in Turkey is similar to that in other developing countries. Land and resources in the villages are not sufficient to support all of this and the next generation's children. Although migrant work in Europe and low paying unskilled jobs in the cities provide temporary solutions to this problem, the need to improve the standard of living and the productiveness of a man's labor remains unresolved in the rural areas.

To improve the quality of life afforded by traditional farming and agricultural methods, a variety of inputs are necessary. Education, training, supplies, services, and credit are all essential to change the existing pattern. But these things are hardly available to the subsistence farmer. There are few institutions or programs that offer training to the subsistence farmer in improved agricultural methods. Were training available, supplies and services would be beyond his reach or simply non-existent. Even with an opportunity to acquire technical skills and access to the supplies and services necessary, most of Turkey's farmers can only receive credit in token amounts, it at all. In order for rural agricultural development to take place, all of these elements must be addressed and coordinated. The Development Foundation of Turkey was formed in response to these needs. Its original aim was to design an integrated system which, as a model, dealt effectively with these problems such that the standard of living of the rural farmer would be improved. With a general understanding of these problems, the DFT's founders set out in 1966 to find a model project which would serve this end. An experimental pilot program was undertaken which investigated the potential for initiating projects involving schools, youth groups, agricultural training, water supply, weaving, and health services. From this experience two areas of concentration were chosen, poultry raising and improving educational opportunities for high school age children. Interest and momentum were gained with the results of the pilot programs such that the original supportive committee of private individuals achieved the incorporation of the Development Foundation of Turkey (DFT) in January 1969.

Since that time DFT's activities have grown from the housing of 8 students, to a Fellowship House for 32, and from five chicken houses with 200 birds, to 24 houses for 2000 birds. Project centers are now in Çubuk, Tarsus and Diyarbakir, and they involve family planning and research, youth and adult training, handicrafts, poultry production, dairy cattle management, and beekeeping. However, it is the purpose of this paper to discuss only the Tarsus Poultry Project and its associated Fellowship House.

In the broadest terms DFT's original aims were to contribute to improving the quality of life in rural Turkey, and to seek means through which the rural population would have a more active membership in the society. In order to achieve this, a viable and mutually beneficial relationship between the urban and rural populations had to be initiated. It is the philosophy of the Foundation that the way to reach these farmers in order to improve both their incomes and their consciousness is through their own production. The farmers' training and participation in production, as well as their relationship to the Foundation, is the means through which the farmer is educated. Education in terms of development means both learning practical technical skills for increasing one's income, and having exposure to the controlling body of society such that the individual socio-economic and political awareness increases.

Our model for development is based on the assumption that development will occur through increased consciousness which is accomplished in combination with practical gain. To improve consciousness and practical skills, a vehicle for learning is necessary. In our case, this vehicle is the production of poultry. The experiences of various programs and governments throughout the third world have shown that inducing long-term self-sustaining changes in rural areas of developing countries involves a complexity of cultural problems that are specific to each group of peoples and their way of life. The model the Foundation has developed and put into practice in Tarsus holds no claim for its applicability in the third world countries. However, within Turkey our chief function is to demonstrate how rural development can be instigated with limited resources and a simple methodology. Even though our experience is specific to Turkey, the Foundation's main contribution to other interested groups is in that the theory is actually being practiced with evidence of success.

DFT's task was to design a production process that also made use of under-utilized resources, that could be managed by a subsistence farmer, and that would allow the farmer, without being subjected to exploitation, to contribute to the welfare of the whole society, while at the same time improving his own lot. The production of poultry was chosen because it requires very little land, has a short growing cycle, an excellent feed conversion ratio, and adds badly needed protein to the Turkish market. Most importantly it can be undertaken by a semi-literate farmer and his family without disrupting the traditional pattern of rural life.

The model developed to adapt the production process to the goals of the Foundation and existing conditions is based on three central inputs: A collateral fund which makes credit available to subsistence farmers through the State Africultural Bank, a training center where village youths and farmers learn technical skills and find a common ground for sharing their problems and ideas, and supply and service support facilities which provide the ingredients and management necessary to carry out the production process.

During the first couple years of the project all energies were put towards establishing the infrastructure which would make the production process from parent stock chick to oven ready broiler possible. By the end of 1975, 20 broiler houses built by 16 individual and 4 cooperatives were producing an average of 300 tons of processed poultry meat yearly. Credit for construction of the broiler houses and the initial chicks, feed, medicines and equipment has been made available to the farmers through the Rural Development Fund, the Foundation's financial assistance program. Through the sale of the broilers they raise, the farmers are paying back their loans over a five year period. Parent stock chicks imported from England are raised at DFT operated central facilities in Tarsus.

Once mature, their eggs are incubated and hatched there. The day old chicks are distributed to the participating farmers who raise them in village broiler houses with capacities ranging from 500 to 2000 birds. The eight week old birds are returned to the Tarsus processing plant where they are slaughtered and processed. These facilities and the marketing of the birds is managed for the farmers by DFT's southern regional office. Supplies and equipment facilitate the production process. The Foundation's provision of these and more importantly, collateral for loans and training and supervision, enables the farmers to put into practice modern farming techniques. Through this participation in a production process not only are practical skills gained, but the farmers values and attitudes are influenced. This influence is not merely felt among the members of the family, but the entire village gains through the exposure.

In association with poultry production, a Fellowship House was established in response to the need for a home in town to accommodate village boys who wished to attend secondary school but would otherwise be unable to do so because of distance or lack of funds. First implemented as an apartment housing 8 boys, it has grown into a dormitory and training center for thirty-two boys. The aim of the Fellowship House is to provide the boys with an education which will enable them to solve the problems of their rural villages. Ideally in this setting, the boys should gain the consciousness that they are the youth of the country with the rights and potential to improve their conditions and that of their families and villages. The boys are entirely in charge of a two thousand bird broiler house on the site of their dormitory. This gives them the opportunity while still in school to learn practical skills, gain exposure to the commercial market and assume responsibility in relation to these.

They have their own internal student committee which decides on everything from their menus and chores to special projects and trips. It is felt that this group of young people can as adults play a very vital part in representing among the educated class the needs and interests of the rural population. The training and activities of the Poultry Program and the Fellowship House have functioned in coordination with each other, supporting the concept that development must be approached as a social and economic complex of problems.

In the case of rural Turkey the instigator, the educator, has a crucial role to play. People from the government and educated men from the city have often come to claim things from the villagers, but they haven't brought them much. When services or resources have been made available the proper orientation or instructions for using them has rarely been made available. More often than not an essential element or group of elements is missing a motor with no electricity, a machine with no gasoline or spare parts, a new crop with no means to get it to market.

From these experiences, the villagers, with good reason, have an inherent distrust of the advice of educated people. In order for a farmer to leave his fields to sit in a classroom, there must be concrete signs that he will gain and not lose from the experience. A subsistence farmer's margin of profit allows no room for taking risks with his time and energies. If the time needed for education competes with time which he could put towards his normal production, then there must be a great incentive for him to choose education. Education through production provides a direct and immediate effect on the farmer's standard of living. Therefore it is the practice of the Foundation to spend very little time in a classroom or even in active group training sessions. The greatest portion of teaching skills or technical know-how goes on during the weekly visits of the Foundation's poultry technicians in the farmer's broiler house. If a bird dies, it is opened together with the technician, and the possible cause of its death investigated. The farmer is made aware that he has lost more than a kilo in his final sales and is motivated to understand the diseases and the care of his birds. In the beginning a man named Yasar decided for himself that vaccinating the birds was an unnecessary expense. There's no question that after all 2000 of his birds died of Newcastle disease, Yasar has learned his lesson. This is learning by doing. The other farmers gained from his experience as well. Not only have they realized the value of the vaccination for the birds, they may also begin to think about the importance of vaccination for their families.

The basis for learning is dialogue. The educator--in our case the managers and technicians working in the Foundation--must play the role of "translators" between modern science and the urban world, and the villagers' needs, comprehension and traditions. The trust that is established between the "translators" and the villagers is the basis from which all the other aims of the project evolve. Not only the owners of the broiler houses, but many people in the village perceive the Foundation as their paternal agent in the town. The Foundation becomes a source of information which they wouldn't otherwise know how to obtain. This help includes agricultural, legal, and financial advise as well as assistance with medical and personal problems. This role is significant as a means to introduce the villagers to the resources of the town and cities and to bridge the gap between rural and urban communities and functions. The continued growth of this trust is the single most important factor determining the long-term effectiveness of the Foundation's activities and aims. Increased consciousness, commercially, agriculturally, socially, and/or politically will evolve through a combination of practical success and the gradual transfer of values and information which can only occur where the trust is firmly established.

In order to illustrate how this phenomena of trust functions, how the needs of the people are being met by this model, and how their education is being achieved, three case studies will follow describing this process for a farmer, a worker and a student.

Burhanettin is a conveyor of new ideas. The changes he himself has experienced have had an impact both vertically between generations and horizontally among the other villagers. A subsistence farmer in his forties with four children, including 2 sons old enough for the military, Burhanettin first found out about the poultry project through his eldest son who was then living at the Fellowship House. Hearing that the Foundation was seeking applicants, Burhanettin applied for a broiler house. He had been given a portion of his father's land, as is the custom. Burhanettin wanted to use this piece for building his broiler house. But in spite of his age, as long as his father was alive, he needed his permission to use the land. In such a case it is almost as if he asked for an inheritance before it was due. His father's consent wasn't given because he didn't believe that the project would work. In spite of everything Burhanettin went ahead and built the broiler house, becoming one of the first farmers of the Foundation's program. It was only after the broiler house was completed and filled with chickens that his father would pay him a visit.

When a son at the Fellowship House finished secondary school in Tarsus, Burhanettin pushed him to go on to agricultural college saying: "let him get an education, let him be one who starts new things like this." He took great pride in learning the "why's" of farming and poultry from his sons. Burhanettin's conviction about the worth of this education went so far as to include his young daughter. (Village girls rarely attend more than five years of school, if they go at all.) Through the Foundation a family in Tarsus was found with whom she could live so she too could go to middle school.

Burhanettin was the first man in his village to have a broiler house. Through the strength of his influence with his peers, there are now five broiler house owners in his village. He also realized that he would gain from the close proximity of other broiler houses. By being a participant in group meetings he demonstrated that he recognizes the rewards made possible by striving within a community of men for things that are advantageous to each individual's welfare.

This role and work gave him the courage and self-respect necessary to go to the local governor during a drought when the village wells went dry, and request that the locality's trucks be used to bring water to the villagers and his chickens!

Mustafa was also one of the first applicants for a broiler project, having heard of the project through Fellowship House students from his village. But his land was not adequate, so the Foundation offered him a job as nightwatchman of the central facilities construction site. Already engaged to a village girl, her family demanded a higher bride price if she would leave the village to join him at his job in Tarsus. Mustafa refused. But having confidence in DFT and a sense of belongingness to the organization, along with a strong sense of pride, he eloped with the girl to Tarsus, trusting that if necessary DFT would help him. As the central facilities were completed, Mustafa's jobs changed. First a nightwatchman, then someone who collected eggs, eventually Mustafa was appointed chief of the farm. The care of these facilities--the heart of the entire project--are now his responsibility. His authorities were extended to include the hiring and firing of workers and management of the hatchery.

This year he became one of the union leaders within the organization. As representative of the workers at the central farm, he defended their rights while participating in collective bargaining. This was an extension of the role he had already been playing as liaison between the management and the workers regarding issues such as working hours, transportation and lunchbreaks, and job responsibilities.

Mustafa's wife and children live with him at the central farm. In contrast with the strong tradition that women work only in the home and the family fields, (excepting upper class educated urban women and teachers) Mustafa's attitude in this respect has changed due to his involvement in poultry production. Now he suggests that the conditions are right for his wife to earn a wage by working on the farm as well.

Veyis comes from a family of sixteen children. He was one of the 8 boys who comprised the Fellowship House even before the DFT was founded. When the Fellowship House first received funds for 32 boys, he helped in the construction of their new home. In those early days he carried food to the dormitory, cooked their meals, and acted as a manager and counsellor for the boys as well as working at the central facilities. During one summer he took a volunteer to his village near Sivas and they helped the villagers to form a cooperative. After Veyis completed lycée, he made arrangements for himself to go to the United States to learn English. Veyis held a variety of jobs in Istanbul and the United States, learned English and finally reappeared at DFT in Tarsus. Having seen the shape of the world in those terms, he was then ready and eager to contribute his efforts to some work which would benefit the villagers. He proved his capabilities while managing the feed mill and mix plant at the central facilities, but felt frustrated due to his lack of technical knowledge. With the same typical initiative he had shown since he was a boy, Veyis found a scholarship for a course in Holland on poultry management and set off to attend. Half a year later, Veyis has recently returned from this training. He is now equipped to answer the questions that he himself had once asked. He's in a position to share his knowledge with numerous student's and farmers. The way he works is a reflection of his commitment to these people which has a source deep inside him.

Not every student worker or farmer has the abilities, initiative, or courage of these three. But the fact that they are leaders is exactly the point. Their innate potential needed a vehicle to allow for their growth. The Fellowship House and poultry project provided this opportunity. Their importance is in bringing others into the flock, the followers who will also want broiler houses or better educational opportunities. This first level of creating consciousness is presently being achieved. Signs that the second phase is underway are already evident. The farmers are beginning to see themselves as a group with similar interests. They have formed a credit union for their own financial security. They are demanding a role in the management of the poultry project. In two years time the original farmers' loans will be paid off and these farmers will be in a position to bargain over feed content or the price of live birds. Through these actions they will gain their membership in the society. The initial steps out of ignorance and isolation are taken in self-interest, a need for better feed or a loan from the bank. The farmer first realizes his situation and then can identify with others and encourage group action. From this position they can emerge into the mainstream, fighting the ways they have been exploited, demanding quality feed from the manufacturer, credit from the banks, and irrigation and roads from the government. Ideally the farmer will recognize that the market economy is only one branch of the hierarchy where he has been the underdog. At that point he has gained a true role in the society.

The key challenge in development work is finding a means to realize--for the people who need it most--the greatest return on the investment. With a relatively small investment, averaging $5,000 per farmer, the income of the participating farmer has been raised to $2,000 annually (30,000 TL) within two years time. These returns more than exceed the goals set by the Turkish Government. In practical terms this new income is being spent on home improvements and repairs-tiling a roof, stuccoing the walls, putting glass in the windows, replacing wood with bottled gas for cooking fuel, buying utensils. Secondly, the family's diet improves, they seek medical care and begin to think about sending their children to school. Some farmers are now buying fertilizers, better seeds for their vegetable gardens and investing in new crops or animals. Having gained confidence in one aspect of modern farming techniques, the farmers are much more willing not only to try, but to seek others.

The most encouraging signs of success for this project is that the farmers are asking for more broiler houses, more training, and more participation. Consequently, the Foundation is able to look to the future. The feasibility of the model as demonstrated in its first two years of operation has attracted more funding so that the plans for a ten-fold expansion are already being implemented.

During this next stage of growth the final piece in the model should fall into place. With the increased interest and participation of the farmers, the goal is to turn the entire administration and management of the poultry project and Fellowship House over to a community-based organization which would ultimately be independent of the Foundation. With the Fellowship House as the center of communication, training and social services, and the farmer's group guiding production and aiding in additional agricultural projects, an integrated system will have evolved, involving all aspects of life and thus insuring that rural development occur as something other than scattered token material gains. Once this stage is reached DFT's role as instigator, educator, and manager will be completed, freeing the Foundation to start the model again someplace else.

The ability to achieve even the very first levels of this process depends upon two crucial factors. The first and foremost is adequate and sound planning. Agricultural projects are based on growing things, live animals and people's manual labor. Long term planning and efficient management and coordination are the only tools to overcome the inconsistancies of weather, disease, market demand and human behavior. The weakest link determines the strength of the total process. If a nightwatchman doesn't receive proper training, one night's negligence could result in 40,000 hard-cooked eggs coming from the hatchery instead of 40,000 chickens. Such a mistake would leave 20 village broiler houses empty for two months. Without grown birds to slaughter, ten processing plant workers would be without work for a week. If meat hasn't been set aside in cold storage, then the sales department would be less 50,000 kilos of meat for its customers. If no contingency funds are established, the financial department would suffer from 2,000,000 TL less in ready cash. From parent stock and feed to training and extension service, all elements must be of equal quality and in good supply at the right moment. In order to make an addition to the capacity of the broilers handled, apart from funding, preparations must begin a year in advance. Long term logistical and financial planning are prerequisite to the project's success.

Secondly, the essence of the project--the evolution of a community-based organization working for its own rural development--depends upon the participants' genuine understanding of the goals and philosophy of the Foundation. If education brings only poultry production, then the model isn't achieving its main objective. The educator as an instigator must involve all the components of the operation in an awakening process. In addition to the farmer and the student, and as vital to development, is the involvement and labor of both the wage earner who lives on the urban fringe and slaughters the chickens, and the new middle class office worker who balances the accounts. The Foundation's greatest mistake has been to overlook the education, the inclusion, of these groups in the development process. This tendency is in turn reinforced by the funding organizations whose attention is only drawn to the poor farmer.

The shaping of every participant's attitude--farmers, students, workers alike--with social consciousness, and the creation of a meaningful role for each of them in the development process is absolutely essential in order that the long-term beneficial social changes take place. By integrating education with productive work, it is our conviction that positive change may be realized.

# INTERNATIONAL COOPERATION IN TURKISH EDUCATION

by

Kemal Güçlüol

## I. INTRODUCTION

This report has been prepared for two basic purposes. First, to generally illustrate international relations and cooperation in education. Secondly, to give a general view of this matter in Turkish education.

To analyze a system of education, to compare it with another system, and/or examine the relationships between them requires controlling various variables of which quite a few are not independent. In addition, even if we believe in the power and great potential of education, we have to keep in mind that without taking some other forces and factors into consideration, education by itself can not be the total, or the only answer to all types of problems and issues. But, of course, among those instruments which originate with humanity, it is education again that should be considered as the best equilizer of people.[1] It is also a valuable point to add here that this kind of qualification can only be observed in free and democratic schools, because only free schools are similar to the sun and rain, which distribute their wealth to all, equally.[2] But, while we are studying education comparatively and/or internationally, we must be aware of the characteristics of cultural patterns which are the basis of educational systems. Traditions, customs, history, philosophy of life and similar elements altogether build up the "character" or "ethos" of a particular nation.[3] There seems to be a positive relationship between the degree of success in international studies, and amount of our knowledge, objectivity and understanding of "ethos" of those nations with which we are concerned. By understanding and taking the "ethos" into consideration, of course, we also mean that we ought to be aware of seven factors:[4]

1. National unity
2. Economic condition
3. Customs, traditions and beliefs
4. Status of contemporary education
5. Language problems
6. Political background
7. Attitudes towards international cooperation

In most of the cases, studies in international and comparative studies in education are closely related to the social sciences, such as economics, history, sociology and geography which may make it difficult to integrate the educational studies. In addition, we must add the following problems regarding this matter:[5]

1. Biases
2. Insufficient methodology
3. Difficulties in collecting, using and interpreting the data.

## II. THE NECESSITY OF INTERNATIONAL COOPERATION IN EDUCATION

If we accept the idea that important goals of each nation all come together at a point called "development", then we may add that this point of development is a dynamic one. Its types and speed vary among the nations. For this reason again it would not be inappropriate to add that all nations are more or less developing nations.

We now know quite well that modernization goes much further than mere industrialization. But, nations in the course of development are also industrialized. Their transfer from being rural societies into being industrial ones is basically an educational problem.[6] As we pointed out before, the process of education, created in any society is a product of the cultural variations of that society, because every culture, to some extent, has to bring up its youth according to its own terms.[7] But, all systems of education, perhaps in various degrees, are a synthesis of internal and external elements. No nation in the world can claim to have a system which is entirely "native" or completely its own. This would be only an illusion.[8]

People of the world throughout history, regardless of their locations, whether they lived in the same or in different places, have always wanted to benefit from the knowledge and experiences of others. In the area of education, even among nations of differing cultures, there has always been some type of interaction. For instance, we can illustrate the developmental steps of this interaction in education as follows:[9]

1. Travelers' tales
2. Educational borrowings
3. International cooperation
4. Examining forces and factors
5. Social sciences approach

Scientifically speaking, since they depend very largely upon subjective explanations and the skills of people in reporting and observation "the travelers' tales" are the most primitive steps of all. At the next step, those "tales" started becoming somewhat more dependable, and were called the step of "educational borrowings". But when these borrowings turned out to be a way of "copying", it was realized that the real need was actually "adaptation". Following the Second World War, the idea of international cooperation and then dealing with the factors and forces contained in this process of coordination became somewhat the fashion. The last approach, of course, is the era of scientific explanation. But we can still observe all the types of these steps today; which are being used separately or sometimes two or more of them are coordinated.

## III. THE SITUATION IN TURKISH EDUCATION

Western authors in general tend to compare developments in Turkey with those in the countries of Asia and Africa, and point out her fast economic and social accomplishments.[10] Of course, Turkey was reborn in 1923 as a much healthier nation-state. But there are some other characteristics of Turkish society and the new state, such as having a long and rich history and culture, that should also be considered. In this respect, for instance, we may think of Japan, for comparison.

In Turkish education too, we can observe different methods of international and comparative studies, although they were practiced in an orderly or systematical way. Especially the Period of Tanzimat (1839-1876) in Turkish history has been considered as the beginning of the modernization and is mostly characterized as a time of westernization. But the basic drive during those decades was the re-establishment of the glorious and powerful Ottoman Empire. For instance, the Tophane-i Âmire (1827), Gerrahhane-i Âmire (1832), and Mekteb-i Ulûm-u Harbiye (1834) were all educational institutions established to meet the needs of the army.[11] In almost all instances, the leaders of the country looked upon education as an instrument for this basic military goal.[12] So, since the start of the Tanzimat in 1839, there have always been some windows open in Turkish culture towards the outside world, and towards the West in general. For instance, Sultan Selim III sent some embassadors to the important capitals of the west, and asked them to report back whatever valuable innovations or developments that they observed for their country.[13]

Sait Pasha was one of them and he was sent to Paris. According to him, the efforts towards the goal of providing the happiness and wealth to the people could be successfully accomplished only by spreading education throughout the country.[14] Later on during Fuat Pasha's and Ali Pasha's periods, the western, specifically the French, influence became more apparant.[15] Since then, the educational institutions, which are called "new", were established to a great extent through the influence of the people who had had contact with the West.[16] *Mekteb-i Mülkiye-i Şahane* (Faculty of Political Sciences), and *Mekteb-i Sultani* (Galatasaray Lycée) were among them. For instance, Galatasaray Lycée was the first Islamic school at secondary level with its instruction in French.[17] The graduates of this school have played important roles in the political and administrative development of the Ottoman and Republican eras. The impact of Galatasaray on the birth of modern Turkey has also been considered very significant.[18] Along the same line, the history of another institution, Robert College, also goes all the way back to 1863.

In Turkish education, we can observe that no foreign specialist was invited for consultation until 1862. But in 1862 in order to establish a vocational school, called *Mekteb-i Hiref ve Sanayi*, a special commission was established, composed of foreign and native specialists.[19]

## IV. THE REPUBLICAN PERIOD

The Turkish educational system has been developed significantly since the beginning of the Republic. The objectives of nation-building and modernization were given prime importance and priority by the new leaders. Since 1923, efforts for transferring technology and scientific knowledge from the West have been strengthened by all means. In the area of international cooperation for instance, first we see a series of reports prepared by the foreign specialists or scientists. Some of the important ones among those are briefly discussed below:[20]

### 1. The John Dewey Report of 1924

Actually Dewey prepared two reports. He had made various recommendations concerning organization and administration of the educational system for the new Turkey. He also stressed compulsory education, teachers' salaries, curriculum making and the establishment of priorities for educational reforms. Some of his advice was subsequently applied.

### 2. The Kuhne Report of 1926

Kuhne was the assistant to the famous German educator, Kerchensteiner. He discussed the needs and possibilities of the Turkish nation in his report. In addition, he recommended the adoption of the Latin alphabet and pointed out the value of developing vocational schools, increasing teachers' salaries, and, like Dewey, urged preparing a national curriculum.

3. The Report of Omer Buyse of 1927

Buyse prepared a detailed plan for technical education in the new Republic. He advised opening a technical school in each province and a central technical university to prepare teachers for those schools. He also suggested providing vocational training in the army and pointed out the importance of agricultural training.

4. The Kemerrer Group Report of 1933

This report was prepared by a group of American specialists, with whom some Turkish specialists also cooperated. They suggested four programs for Turkey. These were for (1) farmers, (2) engineers and technicians, (3) industrial workers, and (4) businessmen.

5. The Tompkins Report of 1954

This report was on organizational administration and supervision of secondary education in Turkey.

6. The John J. Rufi Reports of 1956

Rufi examined the Turkish secondary school programs and made some suggestions.

7. OECD, The Mediterranean Regional Project of 1960

It was a unique approach to manpower planning, covered six countries in the region. Some projections were developed on a long term basis reaching until 1975.[21]

Since then international cooperation has improved in Turkish education. Various developmental projects were carried out. Among those, the ones which have been carried out with UNESCO, USAID, the Ford Foundation, the Council of Europe and the World Bank have been very significant. The establishment of the Science Lycée, Middle East Technical University and various curriculum projects and the training of a large number of Turkish students and personnel from various occupations in the United States have been examples of international cooperation since the 1950's, which were carried out by the two governments, some universities and private foundations.

In addition, during recent years, Turkey has had a close relationship with the Council of Europe, OECD and UNESCO is some cases. For instance, between 1961 and 1972, there were 352 meetings organized by the Council of Europe, and between 1968 and 1972, 29 meetings were organized by the UNESCO. During 1972 alone, six meetings were organized by the OECD. As a member state, Turkey has sent 472 delegates to the meetings of the European Council, 29 delegates to the UNESCO meetings and 8 delegates to those of OECD.[22]

The project in Development of foreign language teaching, during recent years has been another joint effort of cooperation between the Council of Europe and Turkish Ministry of Education.

Sending students to the western countries is continuing at present. But the results, for various reasons, do not seem very encouraging. For instance, during the Second Five Year Plan (1968-1972) in order to prepare manpower for the universities, 3000 doctoral students were to be sent abroad, but in 1972 only 500 of them could actually be sent.[23]

Turkey has been changing quite fast. So has its educational system and needs. For this reason, there is a need for reconsideration of the types, methods, and areas of international cooperation in which Turkey engages. But in the area of global cooperation in education, we feel that some questions should be asked and discussed for success and re-evaluation for the future. Some of these questions may be stated as follows:

- What is going to be the basic trend in the area of international cooperation in education? Is it going to be possible to eliminate biases, and work with all humanistic sincerity?
- What are the chances that professional educators can contribute toward keeping a peaceful world and the survival and prosperity of mankind, especially when you compare their influence with the powers of politicians?

Our answer is going to be a guarded "yes, but it is difficult."

## SUMMARY

Historically, there has been a tendency in Turkish education to have some "relations" or "cooperation" with other countries, especially with the western countries. This has been considered as a part of modernization, and carried out in general under the title of westernization. But, of course, modernization implies a lot more than only westernization.

Sultans such as Selim III, Mahmut II, and the other influential men like Ali Pasha, Fuad Pasha were among these leaders. But international cooperation in Turkish education has become much more significant since the establishment of the new Republic of Turkey. Various reports prepared by foreign specialists and scientists have had quite significant effects on reconstructing and developing the Turkish educational system. The John Dewey Report of 1924, the Kuhne Report of 1926, the Report of Omar Buyse in 1927, the Kemerrer Group Report of 1933, and the Report of the Mediterranean Regional Project in 1960 were among the important ones. Besides these, Turkey has had relations and cooperation with various nations and organizations in education. Some of them are UNESCO, USAID, the Ford Foundation, OECD, the Council of Europe and the World Bank. Opening some new schools, preparing various experimental projects, preparing manpower for Turkish education at all levels have been the basic cooperation areas. For this reason, Turkey seems to believe in the necessity of international cooperation in education. Of course, however, there are various matters to be improved, rethought and completed.

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# SOME THOUGHTS ON NONFORMAL EDUCATION FOR RURAL DEVELOPMENT

by

David Kline

During the last few years there has been much discussion of the severe economic and "quality of life" problems of rural areas in Latin America, Africa, and Asia; and for that matter also in the Middle East, Europe, North America and Russia. In rural areas live most of the world's poor. The web of circumstances in which most rural people find themselves includes low productivity and thus a subsistence form of living dependent on agriculture, and yielding little or no excess income; poor nutrition; low quality housing, clothing and sanitation; poor health conditions and health care; little education and high illiteracy; high unemployment; high dependence on a traditional way of life; reluctance to take risks; a fatalistic view of life; orientation to present time; and usually limited aspirations. In order to facilitate rural development, to alleviate problems created by these conditions, international agencies have developed new policies for assistance to rural people; monetary assistance has been increased for rural development projects by international and bilateral agencies; and national development plans have added specific policies and programmes for rural areas. Some of these new policies being implemented or proposed are:

1. Increased capital investment in agricultural production and services and less in large industries and urban infrastructure.

2. Redistribution of wealth in rural areas to a more equitable level through fiscal and land reform. In some instances this also includes a more equitable distribution of wealth between rural and urban areas.

3. Development of more efficient often labour-intensive technologies to increase production in rural areas and to provide more jobs.

4. Upgrading of health care and nutrition standards in rural areas in order to increase productivity and the quality of life.

5. Decreasing birth rates and family size norms in order to diminish the erosion of economic growth in rural areas by rapid population growth.

6. Changing the role and status of women in rural areas in order to allow them to achieve a higher "quality of life", and in some instances to be more economically productive.

7. Curtailment of migration of educated and skilled youth and professionals to urban areas depriving the rural areas of much needed skilled manpower.

8. Development of small-scale, cottage industries in rural areas to provide more jobs and productivity.

9. Improvement in the quality and availability of education in rural areas by:

   a. making education more functionally related to everyday life and needs,
   b. increasing the number of formal schools in rural areas,
   c. development of alternative, complimentary, and more efficient means of education than formal schooling, through what has come to be called nonschool or nonformal education.

While all of these activities are most likely essential to any successful rural development effort, I would like to focus our attention in this paper on the latter issue, namely, the quality and availability of education in rural areas; and, in particular, on the last innovation I mentioned above, that of the development of nonschool (or nonformal) education. My specific interest in nonformal education for this conference is in how it might be used to help achieve some of the objectives for rural development just listed above.

However, before identifying some specific roles for nonformal education in rural development it is first necessary to define what is meant by the rural development process so we are sure we are all talking about the same thing.

## Definition of the Rural Development Process

Perhaps the best definition of the process of rural development is one offered by Desmond Anker in an article on "Rural Development Problems and Strategies." Anker suggests rural development to be

> strategies, policies, and programmes for the development of rural areas and the promotion of activities carried out in such areas (agriculture, forestry, fishing, rural crafts and industries, the building of social and economic infrastructure) with the ultimate aim of achieving a fuller utilization of available physical and human resources and thus higher incomes and better living conditions for the rural population as a whole,

> particularly the rural poor, and effective participation of the latter in the development process.

Now, I realize this is a rather complex, abstract and long definition but it has several useful and essential aspects. First, Anker sees the objectives of rural development as both to increase the productivity of rural work (higher incomes) and to increase the quality of rural life (better living conditions). While this may seem trivial it is a substantial difference from the rural development programmes of the 40's and 50's that were conceived of only in terms of agricultural production. Perhaps what has happened is that the agricultural production philosophy of the 40's and 50's has merged with the community development philosophy of the 50's and 60's to produce an integrated philosophy of the 70's. Regardless of the history, the important thing is that we now have a conceptualization of the rural development process that encompasses both working and social aspects of rural life. This is a significant accomplishment to those of us who have long felt that development is as much social and psychological as economic. Not only are both aspects a part of rural development but they are inextricably linked to one another. For example, it is quite plausible to argue that increased agricultural productivity leads to increased income, which in turn leads to an increased ability to pay for such essentials and services as health, education, food, shelter, etc., which in turn can lead us back to where we started--increased agricultural productivity.

A second important aspect of Anker's definition of rural development is his inclusion of strategies and policies and programmes as part of the rural development process. Too often we limit our thinking about development activities in terms of only programmes, but policies are just as important as are specific strategies within programmes.

Third, Anker's definition emphasizes the most important and largest target group in the rural areas--the rural poor. According to World Bank statistics over 50 per cent of the population living in rural areas in Africa, Asia and Latin America have a per capita income of less than U.S. $75 per year; and 38 per cent have a per capita income of less than U.S. $50 per year or are in what the Bank calls "absolute poverty." It is easy to see that if any progress is to be made in rural areas the productivity and "quality of life" of the rural poor is going to have to be increased.

Finally, Anker's definition points out the importance of rural people being involved in their own development. One thing we have learned from the community development programmes of the 50's and 60's is that any sustained development process must be self-generating. It cannot be imposed from the outside or from the top-down.

One important aspect of rural development which Anker's definition omits is the need for a redistribution of wealth in rural areas and for a restructuring of economic and other institutions. There is no doubt that if the quality of life in rural areas is going to be substantially improved for all rural inhabitants it is going to have to be more qually distributed. We simply do not have sufficient untapped resources for all the needs for increased income and "quality of life" to be met through economic growth.

What then have we said are the important objectives and components of the rural development mess? We have said it must be designed to increase both productivity and "quality of life;" that it involves strategies, policies and programmes; that it must focus in large part on the rural poor; that rural people must participate in the development process; and that a restructuring of the economic and wealth infrastructure is necessary if rural development objectives are to be met.

## Integrated Rural Development

Before leaving the definition of Rural Development, there is one other concept in rural development we should examine. This is the much talked about idea of Integrated Rural Development. Unfortunately, the word itself is confusing since it is used to refer to a wide variety of different rural development programmes. An analysis of different programmes, in fact, reveals at least five different definitions of integration. These are:

1. Integration of objectives. For example, the integration of "quality of life" goals with economic goals, or the integration of any kind of rural development goal into the overall national development policies and objectives.

2. Integration of components. The integration into a single programme of the different components of an activity necessary to achieve the desired objective. For example, the integration of extension education, credit, production incentives, marketing and research into a single programme to increase agricultural productivity.

3. Administrative integration. The integration of different rural development activities under a common administrative organization. For example, placing health, educational and agricultural services for a particular rural area under a common administrative mechanism. (This can be the same as No. 2 if what is being placed under common administration is the components.)

4. Integration of Content. Integrating the content of the rural development programme so that the policy and the messages of the programme take into account the interrelationship between the various factors making up the programme. For example, developing a curriculum for an extension education programme which includes a discussion of the relationship between health education, agriculture, employment, and the role and status of women. This does not mean discussing each of these topics separately, but rather discussing how they interrelate.

5. Integration through participation. Integrating rural people into the process of rural development so that they can in fact participate in the imputs to and benefits from rural development. For example, making sure rural people participate in the process of setting objectives for rural development programmes and in making decisions on a day-to-day basis about how the programme is implemented.

In the ideal situation IRD means a programme integrated by all these means. In the past it has been most frequently used to refer to administrative integration and integration of components. Only recently has it been used to refer to content, objective or participation forms of integration.

## The Role of Education in Development and Social Change

While there is obviously a difference between development and social change, for our purposes here we are putting the two together since development always involves some change and change often leads to development. Our primary concern here however is with the different ways in which education can contribute to social change or development. One way of approaching this subject is to look at the role of education in some theoretical concepts about education and change. There are three theoretical positions which I think are relevant--theories about the individual and social change process or diffusion of innovation; theories about skill acquisition and training; and theories about the effects of participation upon change.

In individual and social change theories such as diffusion of innovations an individual moves from one stage in the change process to another with the ultimate goal being to change a behaviour. The stages can be identified as knowledge or awareness, attitude change or motivation, decision-making, and reinforcement or confirmation. You will recognize the similarity between these four stages and those proposed by Rogers in his book Communication of Innovation (1974). The interesting question here is to identify the ways in which education can influence different stages or a person's movement from one stage to another.

The first way is by simple transmission of knowledge and facts which creates an awareness in the individual about the desired change. Another use of education is to change attitudes and beliefs through persuasion or some other means, or to motivate an individual to take a certain action or at least to try out a certain action. Another use of education in this theory is to provide incentives for decision making in the sense that the individual must anticipate the consequences of a decision in order to make a selection as to which decision is best. Related to this is the ability of education to develop decision making skills within the individual. A final use of education in this theory is to provide some form of reinforcement once the behaviour has been tried out. Reinforcement can take the form of making the person aware of a consensus of opinion about the desirability of the behaviour; or of social support for the behaviour; or by legitimizing the behaviour; or by providing some other form of feedback.

A second theoretical approach to development of social change is the concept of increasing productivity and change by facilitating the acquisition of certain skills most likely to increase productivity. Obviously education is a very effective and usually efficient way of training skilled manpower.

A final theoretical approach and one which has only recently been expounded is the idea that through participation in the process of problem solving, development or change, the individual generates or "fuels" the process of change. There is considerable literature to suggest that in order for individuals to change and develop they must participate in the design and control of their own development or change process. Education can be a very useful way of eliciting this participation by creating an awareness of its benefits, and motivating people to participate through group education activities and through the acquisition of the basic knowledge and skill which allow one to participate more fully in planning, policy formation and decision making.

What have we said about the role of education in producing change or development? We have said that it can provide knowledge and information, change attitudes, motivate people to take certain actions, influence decision-making, provide reinforcement for certain behaviours undertaken, train people in needed skills to facilitate development, and facilitate the participation of individuals in the development process.

## Some Specific Recommendations for Nonformal Education and Rural Development

Given the above objectives and nature of rural development and the possible roles of education in development and change let us next consider some of the specific activities that can be undertaken through nonformal education in rural areas to assist in rural development.

But before we do that it would be useful to quickly define what is meant by nonformal education. All I mean by the use of this term is organized educational activities through educational organizations other than schools. For example, through Adult Education, Community Education Groups, Agriculture, Health and Home Economics Extension Programmes, Community Development Programmes, Voluntary Youth Groups, and so on. Furthermore by nonformal or nonschool education I am referring to an educational activity which tends to be more functional in its content, more situation specific in its objectives, able to respond more effectively to individual needs and individual differences, often oriented toward attitude and behaviour change, and more flexible in its curriculum and instruction process.

Of course, this kind of education is not new. It has existed for centuries and is currently taking place in every country of the world. Then what is there about it that has caused renewed interest in it at this time? There are several things--first, many of the things called nonformal education have not been the responsibility of education or the field of education, for example agricultural extension, and community development. Now, through nonformal education educators are taking an interest in this form of education. Second, we know very little about how to systematically plan, develop and evaluate these activities as a form of education in their own right. Only recently in NFE have attempts been undertaken to do this. Finally, these forms of education have not previously been viewed as alternatives or complimentary forms of education to schools--for example, as substitution or "ad-on" to schooling. Under NFE there are attempts to experiment with NFE in these roles.

What then are some of the specific things that this kind of education could do to further rural development?

1. Nonformal education could be a useful means of informing the leadership in a country (i.e. government officials and policy makers, national opinion leaders, village and community leaders, etc.) about rural development needs and eliciting their support for new policies and programmes in rural areas. This could be done through nonformal education seminars, workshops or group and personal discussions. This is a critical activity since often little can be done towards developing and implementing new policies and programmes without the support of these critical leaders in the population.

2. Nonformal education could be a very useful means of training skilled manpower and thus increasing productivity. Since many of the needs in rural areas for skill training are quite functional and specific, such as improved farming technologies, training in management of fiscal affairs, training in the development of small scale industries, etc., nonformal education can be an effective way to provide this type of training. Some current examples of these kinds of programmes are the Sena Programme in Columbia and the one in Thailand.

3. Nonformal education could be a very effective way to assist in improving health care and nutrition and in decreasing birth rates through family planning by informing, motivating, and reinforcing people to adopt new practices in these areas. Some examples of current programmes attempting to do this are health extension, family planning education, nonformal population education and nutrition education programmes in many countries around the world.

4. Nonformal education can be used to improve the role and status of women in rural areas through providing special literacy training and basic education programmes for women, by raising the consciousness and awareness of women about opportunities available to them and their current status in society, and by providing a means for women to participate in rural development through establishing a mechanism for them coming together and discussing common issues.

5. Nonformal education can assist in alleviating the erosion of skilled manpower in rural areas as a result of rural migration by informing potential migrants of opportunities in rural areas for productive work, by training potential migrants in skills useful in rural areas, by informing migrants of the disadvantages of rural to urban migration, and by persuading them not to migrate. One example of a current programme just beginning that is attempting to do this through nonformal education is a programme in Thailand of the Department of Adult Education.

6. Nonformal education can often assist in the development of small scale industries by training more skilled manpower able to manage and operate these industries, and by informing rural people of opportunities in these areas.

7. Nonformal education can be used to improve the quality and availability of education in rural areas through:

a. the development of educational programmes for adults that teach basic skills needed for everyday life. An example of this kind of programme is the functional literacy programmes in countries like Turkey, Thailand and Guatemala.

b. alternative, basic education programmes for out of school youth. For example, the vocational education programme in rural areas in Kenya.

c. complimentary, functional, problems-solving educational programmes to supplement formal school offerings for youth and adults. For example, nutrition, population and family life education.

Furthermore, nonformal education can be used to reach the important rural-poor target group in more efficient ways and effective ways than through schools. School curricula provide little in the way of relevant skills and information useful to the rural poor other than the ability to read and write. And even for teaching reading and writing NFE is usually a less costly means to train people in these basic skills than is schooling. Also in most rural areas schools are often not available particularly to the poorer segments of the rural population. Developing low cost, functional programmes in literacy, family life management, agriculture and other productive skills through nonformal education therefore could be very useful to the rural poor. Also nonformal education can do much to further the integration of different sector activities in the rural areas. This can be done not only through informing them of the purpose of rural development and of ways that they can participate, by motivating them to participate, by giving them literacy and decision making skills so they can be more effective participants, and by providing the mechanism by which they can initiate their participation through educational activities.

## Summary

These are just some of the ways nonformal education can facilitate rural development. Many of them are already being experimented with and others have not yet been tried in a serious way. However, they are examples of an important component of the rural development process--mainly that of raising the consciousness and knowledge of people of rural development opportunities, providing rural people with skills to contribute to their own social and economic development, and providing them with a means for participation. This is not to say schools have no utility in rural development or that they cannot do some of the same things that nonformal education can, but schools only reach a small portion of rural people, and not very effectively or efficiently. Alternative and complimentary educational efforts to schools through nonformal education are needed.

## Problems in Developing Nonformal Education in Rural Areas

Before we leave this problem, we should also consider some of the problems that exist in developing these kinds of nonformal education activities in rural areas. Some of the problems are:

1. We know very little about how to plan effective and efficient nonformal education programmes, particularly in response to individual and community needs. Too many of our nonformal education programmes to date have been designed at the top by the government without participation of rural people and consequently have had little impact on the participants themselves.

2. We have as yet no effective means of coordinating all the various efforts called nonformal education. These efforts cut across many different ministries, such as agriculture, health, education, welfare, etc., and often these programmes are duplicative and sometimes in conflict with each other. We need to find a means of coordination, preferably at the field level, to improve the effectiveness and efficiency of nonformal education.

3. We need new and more flexible, functional learning materials and methods of instruction that fit rural audiences and rural settings. Some work is beginning in this area in Thailand, and through the overseas projects of the University of Massachusetts Project on Nonformal Education and elsewhere. However, we need much more research and development in this area.

4. Last of all we need to remember to be patient and not expect too much from this new field of activity. Education is not a panacea nor a sufficient means for developing a country. We all know that now. It is only one means by which people can begin to know more about development, acquire skills to accomplish these goals, and participate more effectively in the development process. Other components such as government policy, legal regulations, economic incentives, cultural norms, and social and institutional infrastructure, must also be present in order for education to have its effect. Therefore we need to be sure that when we develop programmes in nonformal education, these other components also exist, and then we can develop our programmes with great care and intensive analysis of situations where they are most likely to be appropriate. Only in this way can we develop this useful form of educational activity.

# PROVIDING FOR FULL INTELLECTUAL AND SOCIAL DEVELOPMENT FOR HANDICAPPED CHILDREN THROUGH MAINSTREAMING

by

Peter J. Dirr

For centuries, handicapped persons have been considered a burden to society. In some societies, the burden was eliminated by killing the handicapped child at birth or soon after the handicapping condition manifested itself. In other societies, handicapped persons are exiled to institutions where they live out their normal lives in isolation. However, in some countries, the concept of mainstreaming is providing handicapped persons with the opportunity to share in the full benefits of those societies to whatever extent they are able.

This paper will outline bench mark efforts in some countries to implement mainstreaming. It will then focus on the implications of mainstreaming for schools in the United States, present one case study, and suggest implications for future efforts at educational mainstreaming.

The very term "mainstreaming" is used today by many people in many ways. Therefore, at the outset, it is well to describe the term within the context in which it will be used throughout this paper. Mainstreaming is providing each person with the most appropriate opportunities for personal development in the least restrictive setting. Mainstreaming looks at the needs and potential of each individual instead of looking at clinical or diagnostic labels. Mainstreaming looks for and creates alternatives which enable handicapped persons to function within the regular setting. Mainstreaming is *not* ignoring the need of some handicapped persons for specialized services and settings.

Many persons involved in the field of education for the handicapped have heard of the great strides made in Holland in providing community living experiences for the handicapped. As early as the 1950's, that country established a series of half-way houses for adult retardates. Scattered throughout residential areas, those centers enabled the handicapped adults to live together in a home-like setting and to work in the community in which they lived.

At about that same time, Jean Vanier began his pioneer work in France, setting up a series of hostels for retarded adults. At first, these hostels were havens in which the handicapped lived. However, over time, they evolved into half-way houses from which the retarded moved into the community, obtaining jobs and establishing themselves as regular members of the community. Vanier moved to Canada and set up half-way houses for children. Here, the handicapped child lives at the center during the week and returns to his home community on weekends.

More recent efforts include the LAMBS Project in Illinois. This comprehensive business venture for and by mentally retarded adults provides extensive, on-the-job training while, at the same time, allowing the participants to be productive members of the society. At this community within a community, the handicapped are found working in areas such as metals technology, a bakery, a candy store, retail stores, and pet care and boarding. Some of the handicapped live in a residence on the complex. Others commute to the complex from surrounding communities.

In New York State, the West Seneca Developmental Center has recently placed a large portion of its population in foster homes in the surrounding community. From these foster homes, mentally retarded adolescents and adults work in the community, or, where possible, attend school. One particularly interesting aspect of this program is that the Development Center always keeps a place for each person in the event that he should find it impossible (permanently or temporarily) to survive in the larger community.

It is apparent that in many parts of the world the handicapped are being expected to take their place within the mainstream of society. For many handicapped, this is a new role and one for which they have not been prepared. For many non-handicapped, also, the phenomenon is new and the preparation has been lacking. However, for some members of our younger generations, early experiences are being provided with a great deal of prior planning and preparation.

In the United States, many school districts have begun to mainstream the handicapped into regular classes. As with any other concept which attracts widespread attention within a short period of time, there are good examples of mainstreaming and there are also abuses of it. On the negative side, in some places handicapped children have been returned wholesale to regular classes without support services to help them succeed. In such cases, neither the interests of the handicapped child nor the non-handicapped child are served.

On the positive side, mainstreaming has been approached systematically by many school districts. In those instances, it seems that the experience has proved beneficial to most of the handicapped and non-handicapped children involved. One such example is the College Learning Laboratory, State University College at Buffalo.

The College Learning Laboratory (CLL), is an elementary school which enrolls 470 pupils in grades nursery through eight. Approximately 100 of these pupils are handicapped, the majority being mentally retarded.

In March 1974, a college-wide faculty committee designed an operational plan for the College Learning Laboratory which called for a program of instruction, diagnostic and prescriptive in nature, to be conducted in an open learning atmosphere. That plan calls for clusters of 75 pupils staffed by three teachers with assistance from college trainees-observers, participants and student teachers.

There are five clusters at the College Learning Laboratory. Each is uniquely different from all of the others because of the personalities of the teachers involved, the capabilities and interests of the children, and the use which is made of the available physical facilities. Each cluster is housed in a suite of four interconnected rooms, each approximately 35' by 35'. (See Figure 1) The commitment on the part of the faculty is toward individualized instruction through periodic diagnosis, flexible grouping, activity-based instruction and extensive use of instructional resources. The presence of college trainees makes heavy demands on the teachers, but also permits a low pupil-adult ratio.

In addition to the five clusters, there are at the CLL seven self-contained classrooms for *educable mentally retarded* (EMR) and *trainable mentally retarded* (TMR) children. Those classrooms are dispersed throughout the school, located as near as possible to clusters of pupils of similar ages.

In their 1973 position paper, *The Education of Children With Handicapping Conditions*, the New York State Regents stated well the case for mainstreaming;

> "The quality of many publicly operated or supported educational programs is related to the degree to which children with handicapping conditions are grouped or otherwise combined effectively with other children in the mainstream of our schools and society."

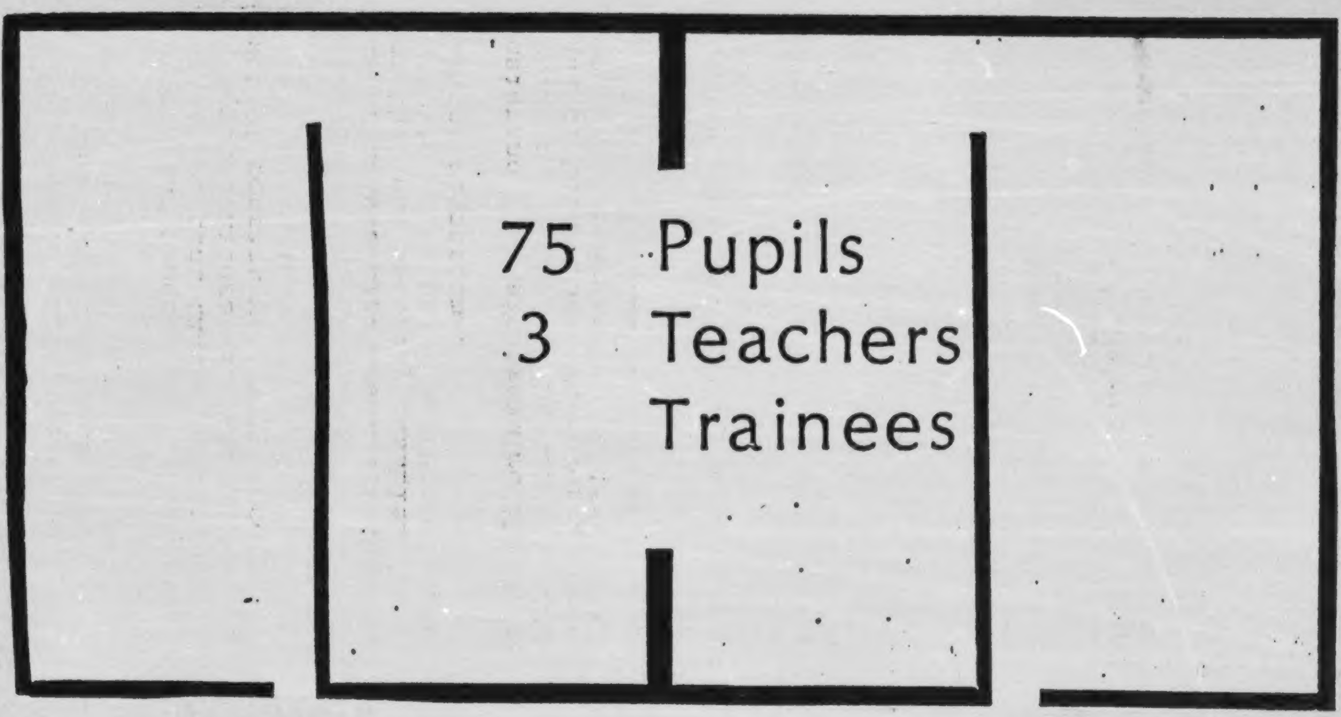
75 Pupils
3 Teachers
Trainees

FIGURE 1

CLUSTER CONFIGURATION AT CLL

That is, the overall effectiveness of our schools depends upon our successfully integrating handicapped pupils into regular school programs wherever possible.

The mainstream program at the CLL seeks to increase the amount of contact that a handicapped child has with non-handicapped children in normal, everyday environments. The amount of contact will vary according to the severity of the child's handicapping condition and the commitment on the part of the local school district. For severely handicapped children, this might mean an opportunity to eat meals or to use play areas with non-handicapped children. For the less severely disabled, it might mean the opportunity to spend major amounts of time in regular public school classrooms.

In designing the mainstream model, we relied heavily on the work done by Evelyn Deno and the Maryland State Department of Education. The overall model contains seven levels of programs for children with handicaps. (See Figure 2) Since the CLL is a single school with limited resources, we provide services at the four highest levels. That is, pupils receive instruction in special classes, are partially integrated with non-handicapped pupils, are fully integrated, and receive preventive services.

Mainstreaming at the College Learning Laboratory does not mean putting all handicapped children into regular classrooms. And, mainstreaming is not the best approach to educating all handicapped children, especially some severely handicapped children. But, at the CLL there is a commitment to provide each child an individualized learning program in the least restrictive educational setting in which is capable of benefitting.

At the CLL, there are 100 who have been identified as handicapped. Most fall into the EMR and TMR categories. In September, 1974, it was decided to integrate 15 EMR pupils into the regular classrooms - three into each of the five instructional clusters. In addition, several other pupils were identified for partial mainstreaming through the curriculum extension areas of music, arts, physical education and foreign language. The remainder of the handicapped pupils remained grouped in self-contained classrooms located near their chronological peers and all shared lunchroom facilities and other general areas of the school as they had in the past.

One indicator of the success of the program is the reactions of those who have been most closely involved in it. Initially, many cluster teachers were apprehensive about mainstreaming. The open classroom was initiated at

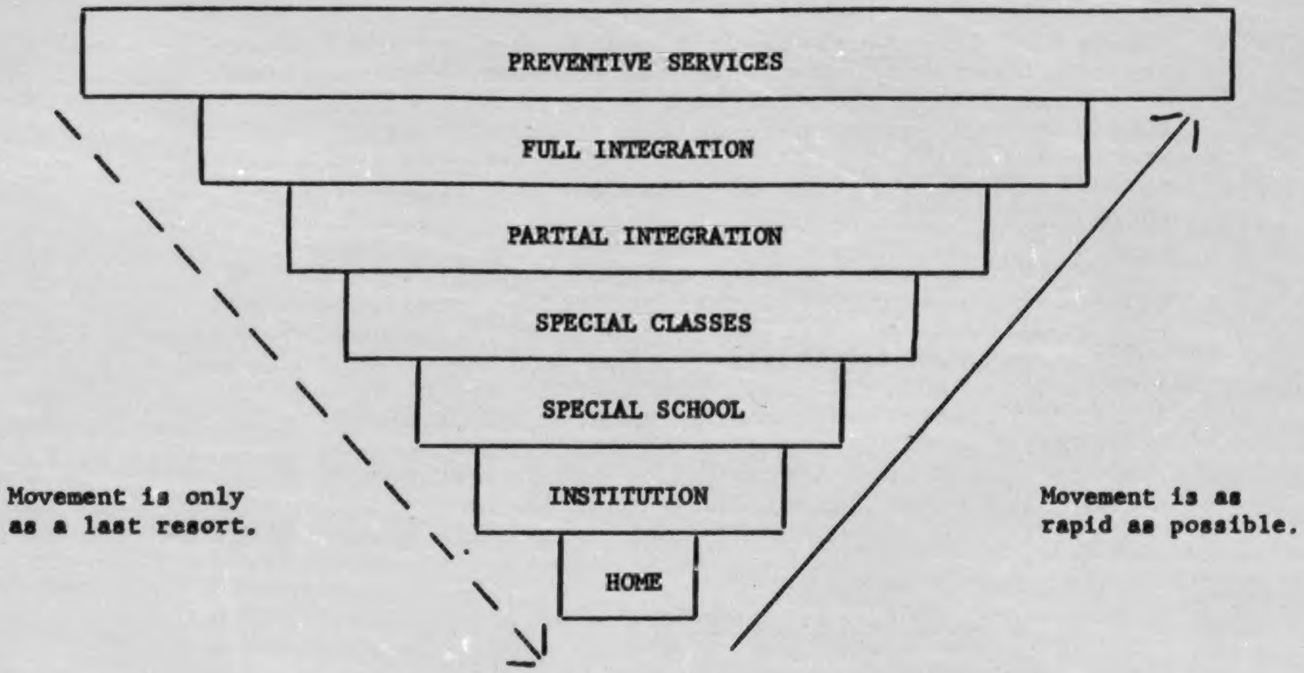
PREVENTIVE SERVICES
FULL INTEGRATION
PARTIAL INTEGRATION
SPECIAL CLASSES
SPECIAL SCHOOL
INSTITUTION
HOME
Movement is only as a last resort.
Movement is as rapid as possible.

FIGURE 2

CLL MODEL FOR SERVICES TO HANDICAPPED CHILDREN the same time and this in itself was a big change for the teachers. But over a two-year period, the teachers have adjusted to the open classroom and apprehension about mainstreaming is almost non-existent. This points an important factor in the mainstream program - where the particular mainstream student is placed is important to his success. Positive teacher attitudes and a full commitment to mainstreaming is essential.

Some of the mainstreamed students demonstrated apprehension about being put into the cluster. Nevertheless, most immediately showed better self-esteem and better socialization, especially in the younger grades. Besides improved cognitive development, many mainstreamed children have developed a circle of friends who help and protect them.

Parent reaction has been generally positive. Although most of the parents felt that the self-contained classes were good, many also felt that their children needed the experience and socialization opportunities of being around non-handicapped children. The parents are happy to see the flexibility in the school's handling of their children. At first, there was some apprehension about how their children would be evaluated, but the mainstream coordinator assured the parents that the students are evaluated on an individual basis and not in comparison with non-handicapped children.

Non-handicapped children have also been generally positive about the mainstream program. They have accepted the mainstreamed students and are usually willing to help them with their studies. In the few instances where students have not accepted the mainstreamed child, the lack of acceptance is generally demonstrated by students who are themselves behavior problems in school.

During the past two years, the College Learning Laboratory mainstream program has experienced successes and has encountered areas of concern. The successes have led the CLL staff to the following conclusions:

1. Mainstreaming is a viable concept which should improve educational opportunities for handicapped and non-handicapped pupils alike when properly implemented.

2. All handicapped children, regardless of handicap, could benefit from mainstreaming (i.e. less isolation) at some level given the proper circumstances.

3. Mainstreaming helps to make teachers more aware of the need for individualized instruction for *all* children by showing them how individualization *is* made effective with handicapped children.

4. An effective and dedicated mainstream coordinator is necessary for a successful program.

5. For any mainstream program to be successful all those involved (teachers, pupils, parents, tutors, mainstream coordinator) must function as a team.

The mainstreaming program at CLL was initiated prior to the current wave of interest in mainstreaming. It was not based, therefore, on pre-established guidelines. However, our experiences tend to confirm the seven conditions contained in the National Education Association Resolution on Mainstreaming (adopted July, 1975). Those conditions are: The NEA support mainstreaming handicapped students only when --

1. It provides a favorable learning experience both for handicapped and for regular students.

2. Regular and special teachers and administrators share equally in its planning and implementation.

3. Regular and special teachers are prepared for these roles.

4. Appropriate instructional materials, supportive services, and pupil personnel services are provided for the teacher and the handicapped student.

5. Modifications are made in class size, scheduling, and curriculum design to accommodate the shifting demands that mainstreaming creates.

6. There is a systematic evaluation and reporting of program developments.

7. Adequate additional funding and resources are provided for mainstreaming and are used exclusively for that purpose.

The handicapped are being integrated into the mainstream of our society. We all need to be prepared for this - handicapped and non-handicapped alike. For some of the older generations, already set in their ways and far into the concept of such integration, mainstreaming is an impossibility. However, for the younger generations raised in the spirit of mainstreaming and sensitive to the needs of others, mainstreaming will be a reality which they experience for their lifetimes. For these, it is essential that mainstream programs in the school be well planned and well coordinated. It is in these generations that handicapped persons will be able to develop the fullness of their potential and to do so within the mainstream of society.

## Role of the Mainstream Coordinator

Perhaps the most significant factor relating to the apparent success of the Mainstream Program at CLL was the creation of the position of the Mainstream Coordinator and the selection of an individual to serve that function. The individual was an outstanding, experienced, special education teacher who was also effective in relating to professional colleagues both in the CLL and in the departments responsible for the various teacher education programs at the State University College at Buffalo (SUCB). Significant, and of equal importance, was the commitment by faculty and administration of CLL to the concept of mainstreaming. These major forces, plus readiness and support by the parents, all played a part in the design and successful implementation of the Mainstream Program at the CLL.

From the outset, the duties and responsibilities of the Mainstream Coordinator included:

1. to assist in and have primary responsibility for the selection and assignment of all mainstreamed pupils;
2. to work effectively with elementary education teachers (N-8) and with other members of the CLL staff in providing an appropriate individualized program for all mainstreamed pupils;
3. to assist and participate in planning, executing and evaluating the instructional programs for mainstreamed pupils;
4. to prepare and carry out instructional prescriptions where needed and appropriate;
5. to assist in the assignment and coordination of student trainees--observers, participants, student teachers, graduate interns, and volunteers--in conjunction with SUCB faculty from the Exceptional Education Division; and
6. to coordinate the effort to record and utilize all pupil data and program data necessary for evaluation.

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Warfield, Grace J., editor. Mainstream Currents: Reprints from Exceptional Children 1968-1974. Reston, Va.: Council for Exceptional Children (1920 Association Drive, Reston 22091), 1974. 250 pp. $5. In this collection of articles all the authors have a common belief: that mainstreaming is intended to bring about better educational and personal opportunities for both the handicapped child and his peers. The articles are grouped into four sections, on (1) education for the mildly retarded, (2) observations and philosophy, (3) programs, and (4) teacher preparation.

# THE ROLE OF TECHNICAL AND VOCATIONAL EDUCATION IN DEVELOPING COUNTRIES

by

H. Dickinson

"A student who can weave his technology into the fabric of society can claim to have a liberal education; a student who cannot weave his technology into the fabric of society cannot claim even to be a good technologist". - Eric Ashby

It is from the standpoint of the above quotation that I wish to review the role of technical and vocational education in developing countries.

Most developing countries are too poor to support an educational system that is devoted solely to the pursuit of learning for its own sake. It is becoming increasingly apparent that the richest and most highly industrialised states cannot afford unregulated higher educational opportunities for all who can meet a rudimentary entry requirement. The need for institutions to provide for all entrants to the professions required to operate societies of ever increasing social and technical complexity and, at the same time, to provide a secure home for independent and original thinkers is obvious. Retaining an acceptable balance between the two becomes ever more difficult as financial inputs become scarcer and harder to justify. We all are, very properly, for the rights of teachers and thinkers and for the preservation of academic freedom but we become much less clear when describing their obligations to those who grant, preserve and pay for these freedoms.

The narrow clericalism of our older institutions adjusted to the mechanistic optimism of the Victorian foundations. Now all the elements of our generally amorphous tertiary education system - collegiate, grand-civic, granite, red-brick and new pastoral universities, ex-colleges of advanced technology, polytechnics and institutes of technology - are all facing painful adjustment to social and economic realities.

If this evolutionary process causes us pain think of the situation in the developing countries where we and they are attempting to graft our institutions on to their society. Why do we all too often show respect for the outward forms of education and educational institutions rather than venerate knowledge and understanding and the social benefits they can bestow? In the past we have sought to justify our actions by two lines of argument. Firstly, we suggest that our institutions are objective and non-parochial, and, therefore, embody world relevance. Secondly, we say that it is what the poor countries ask for and, even if irrelevant, it is not our concern as the developing countries are merely exercising their freedom of choice. Thus are we absolved from responsibility.

It needs little reflection to answer these two arguments. Our institutions have changed, are changing and will continue to change to reflect the standards of our society which we may try to influence or even to lead. The rulers of societies that "choose" our institutions have usually been educated in our institutions and have absorbed our cultural values. That they have been so influenced is not surprising - all our institutions are as reasonable and persuasive as we are - but it does cast serious doubts as to our objectivity and capacity for self-criticism.

What then can we do to put part of our abundance of professional, administrative and technical skills and talents to the service of those societies that have been unable, as yet, to establish educational and training institutions to meet their own needs and aspirations? To illustrate my views I will return more closely to my remit of technical and vocational education. I believe that the same kind of argument may be applied to other branches of education and training.

The desire for technical universities and colleges arises from both the obvious utilitarian needs for technologists and technicians and from the prestigeous nature of such institutions. A developing country is apparently driven to having a spacious campus, a nuclear reactor and an international 'jet' airline with apparent unconcern as to the extent that costs relate to benefits - the same can be said of a range of items of hardware from Cleopatra's Needle to Concorde. On the other hand vocational institutions, of lesser prestige value, can be more readily planned to meet ascertained needs but have great difficulty in retaining indigenous staff whose ambition is to move on to higher (in the prestige scale) institutions.

We have to accept the situations described above as a continuing feature of all but the most pragmatic of states. The principal features of our assistance to such institutions must be to concentrate on promoting activities that can be shown to be most appropriate to extend the range of technical, and economic, choice that is available to the societies served by these institutions.

If we wish to persuade those in power in developing countries that our thinking along these lines is for the benefit of their peoples, and not to serve undisclosed motives of our own, we have to act on our beliefs that:

1. Whilst acknowledging the universality of the laws of science we must extend consideration of the application of our scientific knowledge to a wider range of situations than is encompassed by experience limited to our own society,

2. the problems of poor countries are as important and as intellectually taxing as the problems of the developed world,*

3. the solution of technical, and economic, problems of an underdeveloped country should be made in the context of the optimum use of material and human resources available in that country, and not by the implantation of processes optimised to the resource pattern of a different society.

To this end we have to ensure, in our institutions, that technologists and technicians on aid assignments should be seen to be of the highest calibre and adaptability. In addition the professionals from developing countries who come to us for training or experience should be encouraged to retain their identity with their own origins rather than be subjected to subtle, if unconscious, pressures to adopt, if only superficially, the cultural and social attitudes of a wealthier society.

By recognising the narrowness, in a world sense, of much of our education and training, those of us concerned with technical assistance will have to develop an outlook which enables us to participate in the establishment of production technologies able to make the fullest use of available resources - raw materials, capital, credit, labour, educational standards, professional and technical skills, transport and access to markets. Such technologies were called "Intermediate technologies" by Schumacher, the founder of the Intermediate Technology Development Group. I prefer to use the term "Socially appropriate technology" which is more explicit and less likely to be misunderstood.

It is impossible to define a socially appropriate technology in a few words but for any practical situation it is possible to imagine a range of alternative technologies, that could produce the desired product, utilising different production factor proportions. Final choice would take into account economic and social factors as well as the purely technical. From the point of view of a developing country not overendowed with natural resources it is necessary that a socially appropriate technology should:

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* It has been estimated that over 98% of scientific and technical research and development is carried out in the wealthier countries and that almost all applied research is directed towards the solution of the problems of the wealthy.

1. Meet the technical needs of the production situation by:
   - (a) using readily available local materials and power resources,
   - (b) minimising the content of imported materials,
   - (c) ensuring that the product quality and quantity of production will meet the continuing needs of the local or export market,
   - (d) ensuring that the product can be conveyed to the market regularly without deterioration.
2. meet the social requirements of the production situation by:
   - (a) using existing or easily transferable professional, technical and manual skills and minimising costly, complicated or time consuming retraining,
   - (b) offering continuing or expanding employment prospects,
   - (c) minimising the displacement of labour and adding to the pool of unemployed with little prospect of employment,
   - (d) limiting social and cultural disruption to non-beneficiaries of the new production unit or industry,
3. meet the economic requirements of the production situation by:
   - (a) minimising the demand for capital from local or national sources,
   - (b) minimising foreign exchange requirements,
   - (c) ensuring that capital is used in a manner that is compatible with local, regional and national plans,
   - (d) distributing the main economic benefits in a way that encourages further productive investment.

There are several ways in which alternative technologies may be sought so that they may be tested for appropriateness.

The first is to modify existing practices so that production may be increased or diversified without excessive demands being made on available resources or on the structure of local society. Innovations at this level may involve minor design modifications of traditional tools or machines, the introduction of new materials or the modification of a traditional use pattern for existing materials, or increased monetary circulation by improving the access to markets. The stimulation of demand for new products from the town may well be the most important factor in stimulating production for marketable surpluses rather than for a static local demand. This is the more usual way in which economic, and consequential social change, occurs at village level but by its dependence on a number of barely understood factors the process tends to be haphazard and difficult to integrate with wider economic aims.

The second is to revive and introduce an older well-tried technology from an earlier stage of development of a different economy. This approach is particularly attractive in that the earlier experience with the technology may be expected to lead to success more readily than with an untried innovation. There is, however, a difficulty that may be insuperable: whilst the technology may have been effective in the past it is unlikely that any record exists of the way in which it was economically and socially integrated into the society that made use of it.

The third is to invent a new technology, or change the scale of a modern technology, to meet the needs of a particular situation. This is the slowest way to produce innovations. It is also costly and demands a range of professional, technical and manual skills that may be in limited supply or unavailable in a developing country.

If such considerations are to be reflected in technical education or training then the elements of theory and practice will have to be more clearly distinguished than is customary in present day technical education. For example, if we wish to describe the elastic properties of materials the concepts of stress, strain, elongation, and modulus of elasticity may be explained as general concepts. In a developed country I would discuss the practical implications of elasticity in terms of steel, aluminium alloys, plastics and perhaps wood. In West Africa I would find that students would probably be more familiar with the elastic properties of bamboo and wood than they would be with steel and plastics. To design a structure using indigenous materials I would have to use bamboo or wood, as steel or aluminium would be items demanding foreign exchange. Should I be concerned with domestic fuel supplies in developing countries I would find that would, charcoal and rice straw would head the list, kerosene wood be used widely and the familiar, to us, gas, electricity and coal would be uncommon or unknown.

There is an additional role for technical institutions in developing countries. They are often the only available pool of knowledge and skill that is capable of tackling scientific and technical research and development problems which must be resolved in the interests of national development. The association of students, staff and technicians with work on 'real' problems can form a valuable part of technical education or training. The balance between the educational and service aspects of such activities has to be carefully controlled, but properly carried out such experience is likely to increase the confidence of staff and students alike. At the same time the institution would secure a place for itself in national development.

Such a technical assistance role has been accepted by the University of Science and Technology in Kumasi, Ghana, and a Technology Consultancy Centre has been established for several years. Other colleges in the Commonwealth are considering the establishment of advisory units on much the same lines.

A number of British based organisations have already played a part in the provision of assistance to promote technical advisory activities in universities and colleges in some developing countries. The I.U.C. (Inter-University Council for Higher Education Overseas) has supported initial studies in several Commonwealth universities and the staffing of the T.C.C. in Kumasi. Visitors from the University of Edinburgh, Strathclyde University, Brunel University, the University of Manchester Institute of Science and Technology and the Polytechnic of Central London have had I.U.C. support in providing assistance to the Kumasi Centre.

The I.T.D.G. (Intermediate Technology Group Limited), a voluntary body, is the principal British promoter of appropriate (intermediate) technologies for developing countries and has recently founded a journal called "Appropriate Technology". For much of its work I.T.D.G. relies on a number of professional panels to provide ideas, artefacts and process information to individuals, industries and governments in the developing countries. Panels cover a wide range of fields of interests including power, water supply, agriculture, chemical processing, health, co-operatives, building and forest products.

In all industries and productive organisations the need for technicians is as real as that for the most highly qualified technologists. The British agency that is specially charged with the promotion of training at this level is TETOC (Council for Technical Education and Training in Overseas Countries). In addition to technical education, TETOC is concerned with industrial training and management development.

The British Council has supported at least one 'specialist lecturer' on an overseas tour to lecture to university and business groups on a variety of topics related to appropriate technology. In other countries Council representatives have assisted visitors engaged in the promotion of the concept and have aided contact with possibly interested parties.

The appropriate technology is now receiving considerable support from a number of other bodies, particularly in Britain and the Commonwealth. The concept has been accepted by several governments in developing countries, such as Tanzania and Pakistan, and is a common topic in the publications of the international agencies. The further development of advisory services in this field now depends on the availability of funds and the provision of training schemes for orthodox applied scientists to retrain as appropriate technologists.

The proponents of socially appropriate technologies believe that they have made and demonstrated their case. The next move is to convince the governments of the developing countries that it is only through such technologies will they attain full freedom of technological choice. It is, after all, the only way that many of them can afford to go.

# THE MASTERSHIP IN INTERNATIONAL COMMUNITY HEALTH DEGREE OF LIVERPOOL UNIVERSITY:

## A NEW CONCEPT IN HEALTH EDUCATION

by

Francis M. Shattock

The concept of the delivery of health care through a health team is well established in the so-called developing countries and has fairly recently been 'discovered' by the industrialised countries as well. Examples of such team members in the industrialised countries are the Physician Assistant and Medex and Child Health Associate in the U.S.A. and the extended use of nurses and social workers in the U.K.

In the industrial countries medical care is still grossly limited by the apparent imperative that the diagnosis and treatment of the common minor illnesses of mankind may only be delivered by a physician. This entails the use of a highly trained and expensive person to 'diagnose' and treat headaches, colds, measles and diarrhoea. This concept is also held by some developing countries, who either complain that they cannot train enough physicians for the rural areas or place their few physicians in remote small health centres without the drugs and equipment to practice their profession.

In the great majority of countries it is customary to place three or four people of different professions together in one building, to tell them they are the health team and to get on with a job of work. Alternatively the private sector (semi-governmental) general practitioner in the U.K. will be provided with a nurse, midwife and social worker from the governmental sector, and all will believe that a team has been created.

Each 'team' member already has a considerable individual role confusion as their traditional roles are evolving and this is compounded by an uninformed role identification of other team members.

To rectify this it is necessary for the various team members to be trained together, thus becoming able to clearly understand and accept each others' roles and to understand their own and their colleagues skills and limitations.

The first requirement is therefore an interdisciplinary course aimed at the present, or future, leaders and teachers.

The second requirement is that such a course should be international, since the methodology of the health care delivery system is the same irrespective of the country concerned, although the approach and emphasis on different diseases will be different. Furthermore, there is no such animal as a 'tropical disease' as the vast majority of the conditions met with in the tropics are not 'tropical', but rather the diseases of poverty. Leprosy, smallpox, malaria, and malnutrition were all prevalent in Europe, the New World and the colder regions such as Korea. Many of the severe conditions of the 'tropical' world today are also found in the poorer economic sections of Europe and America.

The third requirement in formulating such a twelve months course is to try to decide between the U.K. and American pattern of post-graduate education. The British system, as exemplified by the Diploma in Tropical Public Health in London, consists in a very great breadth with a corresponding shallowness of depth - necessitated by the limited number of teaching hours in a year. On the other hand, the American system as exemplified by Berkeley's M.P.H., consists of a much diminished breadth, but a considerably greater depth in the 'elective' portion of the program.

Both systems have their disadvantages in turning out an all-around community health worker, since the man-power shortage conditions of today's Third World requires 'generalists' rather than 'specialists.'

The Liverpool solution was to modify both concepts. To give London's breadth and Berkeley's depth by modifying the depth enabling more hours to be given to the breadth - but nevertheless keeping a modified depth. The depth is attained by each student in the third term being allowed to choose two forty hour electives from among those offered by the Faculty. These presently consist of 1) Organisation and Management, 2) Biostatistics and Epidemiology, 3) Maternal and Child Health, 4) Health Education, and 5) General Epidemiology.

The year's course includes a three month overseas assignment which is undertaken in a country disimilar to the student's home country. During this period the student is expected to completely dissect a Rural Health Centre and to learn the medical care system of the country involved. The Health Centre work includes an economic analysis, manpower, the training and applicability of such training for all Health Centre members, an environmental and epidemiological survey. This part of the work forms the dissertation which is an integral part of their final examination. The exploration of the country's health system means that M. Comm. H. graduates in their future work will be able to draw on a fairly detailed knowledge of three health care systems - his/her mother country, the British National Health system as a sophisticated (but not to be copied) system, and the system of the country in which the overseas project was undertaken.

The first term consists mainly of core knowledge, the second term of the overseas work and the third term of the two electives and a deeper knowledge of community health. This later part is taught in seminars as case studies in specific countries. Thus a deeper knowledge of family planning is not taught as an 'academic' subject, but rather as a detailed study of the national programs in India and South Korea.

The first course ended in December 1975 and of the ten students, nine passed outright, the tenth being referred for three months to rewrite his dissertation. The second course commenced in January 1976 and these fifteen students are presently doing their field work in Jamaica (University of the West Indies); Iran (Pahlavi University); Nigeria (Benin University) and Turkey (Hacettepė University). (The overseas section is undertaken with the very kind cooperation of various Schools of Public Health. Thus the three students presently in Turkey are under the aegis of Professor Nüşret Fişek).

Three Indonesians, three Iranians, two Zambians, a Sudanese, a West Samoan, a Thai, a Pakistani and a person from Bangladesh are enrolled in the second course. There are also one Canadian who has worked in India and one English lady who has worked in Africa - both for over ten years. There are ten physicians, four nurses and one social worker.

This course is the first such interdisciplinary course and involves a three month field period overseas. As such it is an innovation - and a long overdue one.

The educational problems it raises are formidable, but not insuperable. Amongst these are the international nature of the course requiring a Faculty with many years of service overseas in many countries, as it is essential that teaching be specific and largely on personal experience. It also requires the Faculty to travel widely so that their working knowledge of the many countries can be kept up to date and such annual travelling is often as consultants to the various countries.

Further educational problems are raised by the interdisciplinary nature of the course and the consequent role reorientations required. Furthermore, the new roles are not often accepted by their peers outside community medicine since this concept of health care delivery is too new and not even appreciated by people in the medical schools who still believe and teach the pre-eminance of 'clinical' medicine over 'preventive' medicine and who place the good of the individual above that of the community.

Ethnic and national problems are also met with as well as international problems when trying to place the students overseas for their field period.

In common with all educational institutes there is also the problem of trying to fit a quart measure of teaching into a pint pot of hours available. Too often this requires trying to choose the prime priorities of the many alternatives.

# PROBLEMS RELATED TO UNIVERSITY ENTRANCE : A NEW SELECTION MODEL FOR DEVELOPING COUNTRIES

by

I. Ethem Özgüven

The number of high school graduates is increasing at a faster rate in most countries of the world than is the capacity of their higher education facilities. The rate of high school graduates in Turkey, for example, increased 148% in the nine years between 1963 and 1972. During the same period of time, however, the capacity of Turkish institutions of higher education was increased only 11%. The number of Turkish high school graduates who took the entrance examinations for admission to college in 1975 was around 280,000. Yet only 17% of these candidates were admitted to Turkish universities. The remaining 83% of the applicants were unable to begin their university studies in Turkey that year. This high number of students who aspire to continue their education but are unable to get into a university has made college admission an explosive issue in Turkey. Parents whose sons and daughters are now in high school are very concerned about this matter, and it is being studied by experts in several related fields. The situation in Turkey is not very different from that in many other societies.

Research regarding the problems connected with the college entrance examinations that are administered by the Turkish Center for University Entrance Examinations and Placement has been conducted by the present author. The general purpose of these investigations has been to find out how cultural, educational and socio-economic factors influence scores on the academic aptitude, foreign language, science and social sciences sections of these tests. Their scores are very important to the candidates, because these are the sole criteria used for admitting students to the various faculties of the Turkish universities.

When we discuss college admission procedures, we usually have the entrance examinations in mind, which take a half a day in the whole life span of high school graduates. In fact, however, admission to college is really a long process that takes many years. The college entrance examination is only one part of this total process. Success or failure in being admitted to college is related to the personal, familial, social, cultural and economic conditions within the environment in which the individual has lived and received an education, as well as the direct impact of their schooling. The whole process includes some important hurdles or bridges to be crossed before a student can reach the point of actually taking the college entrance examination. In order to get a satisfactory score on the entrance examination and be able to enter university, the student must have successfully negotiated the entire course, without being eliminated at any point in the process. Actually, only 7% of the entire Turkish population of college age ever get admitted to a university. The percentage is 10% for men and 4% for women. In other words, 93% of Turkish youth are eliminated at some point along the way due to the effects of the multiple factors that operate in the process of selection.

The hypothesis of my investigations regarding the college admission procedures that are being used in Turkey is that if an individual is either positively or negatively significantly affected by the various factors, this impact continues and affects all subsequent steps in the process of getting into a university. A total of 108,000 candidates took the university entrance examinations in 1972. The investigation dealt with their test scores in foreign language, science and social sciences. The performance of the candidates who achieved at least the minimum score or higher required for admission to some faculty of one of the universities in Turkey was studied.

Each of the twenty-seven variables that were considered in the research were found to have affected the foreign language, science and social science test scores of the successful candidates in differing degrees. This is a list of the factors that advantageously affected their performance at a level of significance of 5% or more. Candidates did better who were male, younger, and who took the college entrance examinations while they were already attending some faculty or had been graduated from some other institution of higher learning. Others who were advantaged were students who had completed science programs in high school, those who had studied either English or German as their foreign language in high school, and those who were graduates of either the Science High School (Fen Lisesi), foreign high schools in Turkey, or the colleges (secondary level schools that stress foreign languages) that are attached to the Ministry of Education. Other factors that helped candidates to get good scores were their being graduates of high schools located in Turkey's three largest cities, Ankara, Istanbul and Izmir, or at least having attended a high school in some city, rather than a small town or rural area. Also the graduates of more recently established high schools did better than those from older secondary institutions. Students performed better if they came from high schools that have well equipped science laboratories and offer a full-day program. They did better if they had studied in the western and northwestern regions of Turkey, which are the better developed sections of the country. They did better if they came from provinces where the ratio of male and female literacy is high, and where that province has a good standing on the national socio-economic index.

Their performance was likely to be adversely affected in provinces where the ratio of students enrolled in elementary schools is low in relation to the total number of children of elementary school age in the population. The same thing occurs when the proportion of youth attending high school is low, or where relatively few girls are enrolled in high schools. Also, students who have been prepared in communities where the ratio of elementary school graduates who come from village schools is high, or where there is a high student-teacher ratio in the high school, will be disadvantaged.

The most basic difference in terms of the quality of education, socio-economic and environmental conditions is certainly between those schools located in Turkish cities and those which are in towns. It is very difficult and perhaps impossible to eradicate all of the negative effects of environment in a short time, in order to provide equal educational opportunity in light of Turkey's limited financial resources. This is true even though the Turkish Constitution, similar to that of many other nations, guarantees equality of educational opportunities to all its citizens. Since it is impossible to realize absolute equality of educational opportunity in the foreseeable future, there is an urgent need to at least revise the present college entrance examination system in order to make the process more sensitive to the local conditions in which candidates are prepared, without abandoming the basic aim of maintaining a rational method of selecting the people who can benefit from university education the most.

The present college entrance examination depends almost exclusively on testing the candidates' intellective ability. As a matter of fact, however, intellective capacity is less important in predicting academic success at the university level, because all of the previous elimination procedures result in making the university student population fairly homogeneous regarding intellective factors. It is primarily non-intellective aspects such as motivation that increase academic achievement in universities. For this reason, a good college entrance examination should also be able to identify those students who are highly motivated. At present, the college admission system used in Turkey favors the test minded and tutored high school graduates who primarily come from the big cities. Even highly motivated youth from high schools that are located in small towns or rural areas, or those that are in the less developed parts of the country, now have very little chance of ever being admitted to a university.

I propose a possible selection model that should assist Turkey to overcome these difficulties and might also be useful in other developing countries. At present, all of the candidates for university admission are evaluated according to a single distributional model in which everyone's score is assessed without considering any differences in their educational backgrounds, experiences or opportunities. A multi-distributional model of selection would be much more sensitive regarding local factors, and therefore this is what I advocate should be adopted.

The multi-distributional model would operate by classifying the high schools throughout the country according to the criteria of factors that affect the success of candidates on the college entrance examinations. Each group within this model would now consist of people who have similar educational backgrounds, experiences and opportunities. The raw scores of the candidates in each of these groups would be converted to the standard score separately, using its own mean and standard deviation. After this procedure had been completed for all of the sub-groups, then the total number of candidates would be ranked according to their standard scores as if they were a single distribution, as is the case under the present system. This procedure would be followed in determining the foreign language, science and social sciences test scores. Afterwards,weighted scores would be obtained in order to match the performance of the candidates with the nature of the various academic programs offered by the universities.

If a multi-distributional model of this type were adopted, highly motivated students from schools in every district and province of the country would have a better chance of entering college. They would then be competing with young people who come from similar cultural and socio-economic backgrounds, and have had parallel educational experiences.

The system that is presently in use makes no differentiation between the best conditions and the worst. Everyone is evaluated as if they were members of the same segments of society and, as a result, the question of who is going to be selected to enter college has actually been decided with a high degree of probability prior to administering the examination.

The multi-distributional selection model has not yet been implemented in Turkey. The process of ascertaining what the most essential factors are is still going on, and intensive investigations of their impact on the college admission examination scores are being made. The data that is collected regarding these basic factors will provide a set of criteria that can then be used to classify Turkish high schools into similar sub-groups. Then, it will be possible to apply the multi-distributional model and compare the outcomes that it produces with those derived by using the single distribution model. In this way, we hope to incorporate a humanistic approach into our psychometric model without abandoning its necessary function as providing a means of selection.

Reports of related research that has been conducted by the author:

I. Ethem Özgüven, *Non-Intellective Factors which Affect the Success of College Students.* Ankara: Hacettepe University Press, 1974. 132 pp.

________, "The Role of College Entrance Examinations in Admission to College", *Journal of Social and Administrative Sciences of Hacettepe University* 2(3), pp. 105-117.

________, *The College Entrance Problems in Turkey from the Point of View of Educational and Socio-Economic Factors.* Ankara: Hacettepe University Press, 1975. 373 pp.

# MEASURED CHANGES IN RACIAL ATTITUDES FOLLOWING THE USE OF THREE DIFFERENT TEACHING METHODS

by

Gajendra K. Verma

Much educational effort in the field of attitude change since the 50's has been concerned with exploring means by which racial prejudice could be reduced. This effort has been largely confined to three main strategies: ethnically balanced curriculum materials; innovative teaching methods; and the promotion of personal contact between the members of ethnic groups.

Few would now claim that changes of attitude in the area of race can readily be achieved by educational strategies. Despite some promising results, there appears to be a general consensus of pessimism about the possibilities.

Of the various innovative teaching approaches laboratory reinforcement (Williams and Edwards, 1969), non-directive techniques of teaching (Wieder, 1954) and simulation combined with group interaction (Dekock, 1969) all claim some success in reducing prejudice. However, negative attitude changes in students have also been reported as a result of some independent variables (Webster, 1961; Valien, 1954). A study by Trubovitz (1969) of efforts to change the attitudes of young teenagers towards ethnic groups, through interracial outings and joint discussions did not meet with success. The further possibility exists that teaching about race relations may increase prejudice, especially in those who are already highly prejudiced, dogmatic or authoritarian (Leach, 1967).

Research carried out in a London College of Further Education (Miller, 1969) showed that attempts to improve the attitudes of students by the use of information, rational argument or outright persuasion were likely to prove counter-productive. The results of this study suggested resistance on the part of students to attempt to influence them towards racial tolerance. The researcher explained this phenomenon in terms of McGuire's "innoculation theory" of attitudinal change (McGuire, 1964) which suggests that giving weakened forms of an argument may induce a reaction to that argument in terms of increased prejudice. Miller concluded that attitudes would worsen as a result of the efforts to improve them. This conclusion and the research methods upon which it was based have since been frequently called into question, but in an area where so little is known it is obviously important to give every piece of evidence the most careful attention.

Partly because of Miller's work, there is in Britain some anxiety about teaching about race relations, and considerable reluctance to engage in curriculum experiment and development. It is held amongst teachers that interracial attitudes might get worse as a result of such teaching (Townsend and Brittan, 1973). It was against this background that a rapidly mounted and limited pilot study on behalf of the Humanities Curriculum Project (1970) was carried out (Verma and MacDonald, 1971; Verma and Bagley, 1973; Parkinson and MacDonald, 1972). This pilot study was based on 226 pupils aged 14-16 in six English schools, five of which were multiracial. The approach to teaching about race relations was to use a 'neutral' chairman, (Stenhouse, 1971) in an open discussion of a specially prepared "race-pack" produced under the auspices of the Schools Council. The primary purpose of this study was a precautionary one and the intention was to test the effects of one project strategy in this undoubtedly problematical area. The before-and-after test results of the experimental groups, as measured by an earlier version of the present instrument (Bagley and Verma, 1972) showed small but significant shifts in the direction of tolerant attitudes in the post-test situation, in comparison with attitude change in untaught controls. Among the methodological deficiencies of this pilot study was the fact that controls were drawn from different schools from those in which the experimental teaching took place, so that institutional factors were not controlled. Furthermore, in testing for significance of attitudinal differences in the post-test situation, the "regression to the mean" effect was not taken into account and could have given rise to significant but spurious differences. However, in many ways the results of this pilot study were encouraging. Certainly there seemed to be little or no evidence in the participating schools of adverse effects.

Note should be taken of the demographic, ethnic and political context of the study. Britain has according to the 1971 Census figures, an estimated total number of 'coloured' children aged 0-14 of approximately 410,000. About 3.1% of the children in Britain are either black or Asian and because of the much younger age structure of immigrant populations this proportion is likely to increase over the next few years.

Due to the changing structure of our society a high proportion of secondary schools, especially in heavily populated urban areas are now multiracial. Bullock (1975) remarks, however, that "many schools in multi-cultural areas turn a blind eye to the fact that the community they serve has radically altered over the last 10 years and is now one in which new cultures are represented."

The unequal distribution of immigrants throughout British society is a factor to be taken into account when considering educational provision, including race-related curricula. Although the actual number of immigrants is not great compared with the total population, problems have arisen because they have tended to congregate in large numbers in a few areas, mainly Greater London and industrial towns throughout the country. This congregation is probably due to three main factors: a feeling of insecurity; the language problem; and the similarity of extrinsic motivation. However, in many areas the provision of essential services, particularly housing, employment, education and health facilities were barely adequate to meet the needs of the native population. The incursion of immigrants imposed additional strains on scarce resources, and one consequence of this circumstance has typically been a degree of racial tension. The majority of these immigrants are 'coloured.'

The race issue is more explicit and tense in Britain today than it was, say, 25 years ago. Some people hold the view that if the gap between rich and poor, privileged and underprivileged does not close rapidly we are bound to experience heightening conflicts and violence, and a crucial dimension in these conflicts is likely to be that of race. In such a climate any incident, however insignificant, between people of different races can produce a spark capable of creating turmoil in all areas of our social life. Given this context, educational experiments face particular difficulties and are typically viewed with some suspicion and much anxiety.

Since the publication of the pilot study of the Humanities Curriculum Project, described briefly above, further work has been accomplished on the instruments for the assessment of prejudice. The main instrument, the Bagley-Verma Scale, has its origin in the Wilson-Patterson Conservatism Scale (1968), the distinguishing feature of the format being a series of short phrases (often single words) about relevant areas. The original measure of conservatism which contains clearly defined racialist factors (Bagley, 1970; Bagley, Boshier and Nias, 1974) has been shown to be a valid and reliable measure of social attitudes, and to be free of response set which dogged earlier scales in this area (Wilson, 1972; Thomas, 1974). Because of our special interest in this area, that part of the scale measuring racial attitudes was expanded into a 21-item General Racism (GR) Scale which measures attitudes to a variety of groups and concepts including West Indians, Asians, Cypriots, Jews, Irish, Minority Rights and White Superiority. In the light of the changing social and political climate of British race relations further subscales were developed (overlapping slightly in item content with the General Racism Scale) measuring Anti-West Indian and Anti-Asian attitudes. Validity was established by factor analysis for data on 220 subjects drawn from 12 English multiracial schools in London and the Midlands; in addition, criterion-ethnic groups, (English, Asian and West Indian) had appropriate scores on the various scales. Black West Indian teenage pupils for example, had moderate scores on the General Racism Scale (in contrast to the high scores of their English peers), very low scores on the Anti-West Indian Scale, and moderate scores on the Anti-Asian Scale (Bagley and Verma, 1975). The final version of the scale contains 55 items including "buffer" items.

A specially designed study using the behavioural-readiness items in the Anti-West Indian Scale was undertaken (Bagley and Verma, 1975). This showed that the English teenagers who displayed hostile behaviour towards West Indians in an observational study in two multiracial classrooms, had significantly higher attitude scores (committing them to Anti-West Indian behaviour in a variety of areas, such as employment, dating, etc.) than those who interacted on a friendly basis with the West Indians.

## Design of the Present Study

The present paper reports one aspect of a large-scale British Curriculum research project in which differing approaches to teaching about race relations to adolescent pupils were closely studied in order to examine the problems of such teaching and the ensuing effects. The object was not to evaluate these approaches comparatively but to examine the problems and effects in a wide range of situations. Although the broad aim of the programme was to increase 'understanding' of race relations issues, there was an implicit aspiration to increase inter-ethnic tolerance amongst the three main ethnic groups--White British, West Indian and Asian--in the schools studied.

Thus, in the experiment there were three experimental groups, each allocated to a different treatment, which we called strategies A, B and C. Control groups were drawn from the experimental schools.

It was hoped that the findings of this study would provide information which would help teachers and schools to decide whether to include race relations in their curriculum, to inform them of the kinds of problems they are likely to encounter and to suggest ways of dealing with them.

## The Sample

Altogether 39 English Secondary Schools took part in the experiment, 29 of them multiracial containing West Indian and/or Asian pupils in varying proportions (between 1% and 50%). Thus the composition of the participating schools covered the range from entirely native British schools to those with a majority of 'immigrant' pupils. The Asian pupils came from India, Pakistan, Bangladesh or East Africa. In addition other groups, mainly African and Cypriot, were represented in these schools in smaller numbers. The schools were representative of rural and urban areas in Britain.

The sample included schools of differing environments and of different sizes and types, but could not be systematically or comprehensively drawn, since a major constraint was the willingness of schools to participate.

## Method

Three different teaching strategies employed as mentioned earlier are briefly described below. Thirteen schools followed Strategy A; sixteen followed Strategy B and ten followed Strategy C. The 1,504 pupils (experimental and control combined) in the study were all aged from 14-16. For technical reasons data from two schools, one in Strategy A and the other in Strategy C, is not included in this paper.

Controls were drawn from most of the 39 experimental schools representative of the three strategies. They were matched with the experimental subjects in terms of age, sex, general ability, ethnic origin and native language.

## Strategy A: The Humanities Curriculum Project Strategy

(Humanities Curriculum Project, 1970). The broad aim was "to develop an understanding in the area of race relations of social situations and human acts and of the controversial value issues which they raise." The assumption was that this would be conducive to better race relations. The major feature of this strategy was that the teacher adopted the role of a neutral chairman in the classroom when students were discussing evidence. A specially prepared pack of value-balanced race relations materials was used in conjunction with the teaching.

## Strategy B: Combatting Prejudice Strategy

The aim was "to educate for the elimination of racial tension and ill-feeling within our society--which is and will be multiracial--by undermining Prejudice, developing respect for varied traditions, and by encouraging mutual understanding, reasonableness and justice." The teacher saw himself as an "example of a person critical of prejudiced attitudes and opinions held by himself and by society at large and trying to achieve some degree of mutual understanding and respect between identifiably different human groups." Thus Strategy B was intended to be a strategy more "positive" in approach than Strategy A. The major characteristic of this strategy was that the teacher would give his/her own view, and would introduce material in order to promite racial tolerance. The same pack of race relations materials used in Strategy A was also used in this strategy.

## Strategy C: Use of Drama Strategy

This strategy was concerned with teaching about race relations through drama. The schools worked mainly through situational improvised drama, pupils taking a variety of roles in dramatised race relations situations. The schools in this strategy were also supplied with the same pack of materials, but it is difficult to ascertain the extent to which the materials were utilised during teaching.

In each of the participating schools teaching about race relations took place from January to Easter, 1974. Pre-testing was carried out on pupils in November/December, 1973, and Post-testing in April/May, 1974, after the experimental work had ended.

With a couple of exceptions (where tests were administered by teachers) the tests were administered by outsiders to the schools, normally staff of the Local Education Authority Psychological Service or from Colleges of Education.

Teachers from Strategy A who participated in the experiment came together for a five-day conference to discuss their plans for teaching race relations as a

Humanities topic and also to select the materials they wished to have in the pack.

At another time Strategy B teachers came together for a five-day conference to finalise plans for a teaching strategy and to select materials.

Strategy C teachers also attended a five-day conference to discuss plans for teaching about race relations through Drama.

## The Instrument of Evaluation

One of the instruments used to assess changes in interethnic attitudes was the Bagley-Verma Scale which is described fully at the beginning of this paper. Other tests in the battery for the Project contained measures of racial attitudes, personality, self-esteem, attitudes to school and teachers, and reading ability. The tests were administered on a pre and post basis. The main emphasis in the testing programme was on the use of correlational techniques to give insights into the relationships between experimental and contextual variables.

However, this paper reports the findings based on a single, established instrument, the Bagley-Verma Scale, utilising pre and post-test scores of both experimental and control groups. Analysis of the data is still continuing in order to test a series of hypotheses generated during the period of experiment.

## Results

The design necessary for the testing of the major hypothesis included pre-testing and post-testing in order to discern whether the total experimental group changed their racial attitude, and if so, to what extent.

A comparison was made between total Experimental sample (all Strategies) and total Control sample utilising Pretest and Post-test scores on the three sub-scales (General Racism, Anti-Asian and Anti-West Indian) of the Bagley-Verma Scale. This was carried out to determine significance of difference between shifts in Experimental and Control groups. The results showed that the Experimental sample shifted in all three sub-scales towards tolerance over the period between the pre-test and post-test. The Control sample, not taught about race relations, shifted in all cases towards intolerance. It should be mentioned that this was a generalized result.

Analysis of the data by strategy (A, B or C) was then carried out. Each experimental group in the three strategies was compared with an untaught control group drawn from the same school and comparable in terms of age, sex, ability and ethnic origin. The results of racial attitude testing for the three different teaching methods (Strategy A, B or C) are shown in the Tables below.

## Table I

## ATTITUDE CHANGES IN PUPILS FOLLOWING TEACHING WITH THE NEUTRAL CHAIRMAN APPROACH - (STRATEGY A)

Number of Schools = 12

Means and Standard Deviations (in Parentheses) for the Scores of the Three Scales of the Experimental and Control Groups.

| Scale | Experimental Subjects N=305 | | 't' Test | Control Group N = 142 | | 't' Test | Significance of Difference |
|---|---|---|---|---|---|---|---|
| | Pre Test | Post Test | | Pre Test | Post Test | | |
| General Racism (GR) | 16.53<br>(10.01) | 15.91<br>(10.06) | NS | 15.56<br>(9.59) | 16.86<br>(10.50) | NS | 5% |
| Anti-Asian (AA) | 6.29<br>(4.09) | 6.27<br>(4.12) | NS | 5.81<br>(3.97) | 6.64<br>(4.43) | 5% | 5% |
| Anti-West Indian (AWI) | 7.56<br>(4.92) | 6.98<br>(2.82) | 1% | 7.39<br>(4.54) | 7.88<br>(5.27) | NS | 5% |

A specially devised formula was used for testing for significance of difference between experimentals and controls, which took into account the "regression to the mean" effect, i.e. the natural tendency of very low scores to increase, and the tendency of very high scores to decrease over time. This is essentially a conservative test of significance.

Note: NS indicates not significant
5% indicates a 1 in 20 possibility of chance occurrence
1% indicates a 1 in 100 possibility of chance occurrence

| | |
|---|---|
| Maximum possible score on General Racism Scale is | 38 |
| Maximum possible score on Anti-Asian Scale is | 14 |
| Maximum possible score on Anti-West Indian Scale is | 16 |

(High scores on all scales indicates high degree of hostility)

(The above information also applies to Tables II and III)

## Table II

## ATTITUDE CHANGES IN PUPILS FOLLOWING TEACHING WITH THE COMBATTING PREJUDICE APPROACH - (STRATEGY B)

Number of Schools = 16

| Scale | Experimental Subjects N=475 | | 't' Test | Control Group N=201 | | 't' Test | Significance of Difference |
|---|---|---|---|---|---|---|---|
| | Pre Test | Post Test | | Pre Test | Post Test | | |
| General Racism | 16.49<br>(9.47) | 15.69<br>(9.88) | 5% | 16.81<br>(9.94) | 17.71<br>(10.61) | NS | 5% |
| Anti-Asian | 6.39<br>(3.93) | 6.32<br>(5.08) | NS | 5.97<br>(3.76) | 6.68<br>(4.33) | 5% | 5% |
| Anti-West Indian | 7.51<br>(5.18) | 7.00<br>(4.88) | 5% | 7.93<br>(4.74) | 8.23<br>(5.18) | NS | 5% |

## Table III

## ATTITUDE CHANGES IN PUPILS FOLLOWING TEACHING WITH THE DRAMA APPROACH - (STRATEGY C)

Number of Schools = 9

| Scale | Experimental Subjects N=264 | | 't' Test | Control Group N=117 | | 't' Test | Significance of Difference |
|---|---|---|---|---|---|---|---|
| | Pre Test | Post Test | | Pre Test | Post Test | | |
| General Racism | 14.11<br>(8.86) | 13.94<br>(9.22) | NS | 16.79<br>(9.79) | 16.12<br>(9.73) | NS | NS |
| Anti-Asian | 5.69<br>(3.99) | 5.49<br>(4.01) | NS | 6.56<br>(3.92) | 6.67<br>(4.01) | NS | NS |
| Anti-West Indian | 6.63<br>(4.53) | 6.45<br>(4.71) | NS | 7.62<br>(5.27) | 7.20<br>(4.96) | NS | NS |

The results in Table I clearly show that the experimental group changed significantly in the direction of tolerance when compared with controls on the three scales of the instrument measuring prejudice. The crucial experimental variable considered here is not the absolute level of prejudice, but the actual amount of change in the post-experimental situation. It should also be kept in mind that approximately 200 of the experimental subjects (combined strategies) were Asian and West Indian, and this fact has perhaps kept the overall level of prejudice scores lower than they would have been with an all-white group. The effect which particular proportions of ethnic minorities in a classroom may have had on attitude change in White pupils is a matter we are investigating further. However, Strategy A (the Neutral Chairman Approach) has resulted in significant changes in the direction of tolerance compared with controls. The control pupils on the same variables showed a change in the direction of intolerance.

Strategy B (the Didactic Chairman Approach) has also resulted in favourable change on all three scales in comparison with change in untaught control subjects (Table II). Changes in the control group were in the direction of intolerance; one of them being statistically significant at the 1 per cent level of confidence.

Strategy C (The Drama Approach) has, at least overtly, been less successful. The picture in this strategy is rather complex. Although the experimental group's post-test scores increased in the direction of racial tolerance, none of the shifts reached any level of statistical significance (Table III).

Inspection of the results in all the three strategies clearly shows that there is a high incidence of negative shifts in the control groups compared with a high incidence of positive shifts in the experimental groups. However, it should also be noted that these broad results mask the tendency of individual schools and individual pupils to change counter to the general tendency. Analysis by racial background of pupils and by individual schools is still continuing.

## Discussion

The use of standardized material by teachers in the form of evidence (articles, photographs and documents relating to race relations in a wide variety of contexts) seems to contribute at least overtly to an improvement of inter-ethnic tolerance for pupils involved in the experiment (See Tables I and II). On the basis of an overview of the obtained results we are inclined to say that teaching about race relations in the age range 14 to 16 will tend to have positive effects upon interracial tolerance as compared with not teaching about race relations.

We have already reviewed the work of Miller (1969) who in a limited experiment in a College of Further Education reported that interracial attitudes shifted negatively after teaching about race relations. The present results, based on a larger experiment, do not contradict Miller's results since this experiment was associated with a particular teaching style backed by extensive research. Here it may be tempting to say that Strategy C is rather less effective than Strategy A or Strategy B, but we cannot reach such a conclusion. There are many other variables which ought to be considered before making such a statement: teacher variables; pupil variables; school management variables; social and political variables; and Local Education Authority variables are all likely to influence the situation.

The study raises many questions: How long-lasting is this attitude change? We were able to collect data by long-term testing of the pupils concerned which is in the process of analysis.

There is also the question of whether the original level of prejudice, self-esteem, personality integration, alienation from school, attitude to teacher and school, reading level, sex, ethnic mix of class and ethos of the school are significant potentiators of changes in interethnic attitudes. We have collected relevant data which will allow us to answer some of these questions (To be reported at a later date).

For the present there would seem to be no indication, contrary to earlier fears, that teaching about race relations in British Secondary Schools will have adverse effects, and some indication that such teaching may well be beneficial in reducing prejudice. Such indications, alone, may do little to alter the general pessimism referred to at the beginning of this report; they may, however, alleviate the expressed anxieties of educational practitioners and encourage further research.

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# THE PERCEPTIONS OF TURKISH CHILDREN REGARDING INTERNATIONAL RELATIONSHIPS

by

Nail Şahin

We don't know enough about how Turkish children think about other nations, or how their opinions regarding these societies are formed. Doubtless, children obtain their knowledge about nations and peoples with whom they are not in direct contact through the socialization processes that are provided in their surroundings. However, the fact of the matter is that we have not carefully examined children's perceptions, or studied the characteristics of the topics that are learned during the various stages of their formal education.

Although it is true that studies of international relations have not yet achieved a totally consistent theoretical basis; still, social psychology has been able to achieve results that can easily be comprehended by applying concepts that have been known for a long time. On this basis the conduct of relations, and for social psychology these are especially ethnic relations, is regarded as deriving from three factors. In order, these are awareness, feelings and actions.

The awareness factor is the sum of one's beliefs, expectations and perceptions regarding various ethnic groups. The affective factor consists of a generalized closeness or distance from the object of the relationship. In other words, it is the source of positive feelings such as admiration, identification or sympathy; or negative ones such as fear, jealousy or disparagement. As for the action factor, this consists of the way a person behaves toward members of the group that is the object of the relationship; it is the implementation of the person's beliefs about how he or she ought to act.

If this explanation of how relationships are formed is accepted, we believe that it will be possible to bring together with greater understanding the results of investigations that are being carried out in a variety of fields. For example, the development of ethnic consciousness, stereotypes and relationships, political socialization, preferences for parties and leaders, and finally, one's attitude toward various national groups, all manifest similar processes in the way that they are formed. When these are examined from the point of view of awareness, although the perameters of this field have not previously been established because all of the general categories that are involved aren't agreed on, it is clear that differentiation is present.

During the first stages in the development of ethnic relationships, the child is able to differentiate his or her own group from others. Even if not aware of all of the differences, at least the child is able to accept some main factors that separate the groups. Studies of ethnic relationships demonstrate that we can trace their origins back as far as the nursery school age. Particularly in the United States, where this type of research is extensively done, and where there are more cases of children from different races living together and becoming accustomed to seeing each other, it is normal for ethnic consciousness to manifest itself at an early age. The child who is in the process of establishing his or her own selfhood quickly realizes that he or she and others are being placed into ethnic categories. In places where visible differences are less noticeable, these differentiations manifest themselves later in life. Vaughan demonstrated that in New Zealand native and white children early recognize the ethnic stratifications in their surroundings. Characteristics, such as nationality and religion, which are less easy to identify and put into practice, are therefore more difficult to differentiate and their recognition develops later. When children between the ages of four and ten have been asked to classify nationalities and religions in a number of investigations, the opinions that they articulate indicate that they don't yet have a logical system of thought in this area.

It has been found that the development of American children's outlooks regarding political parties also starts with concepts that lack a general comprehension and understanding. Children are able to functionally differentiate among parties only at about the eighth grade level of maturity. The acquisition of an orientation regarding national groups also undergoes similar simplistic stages during its formation. According to the research that has been conducted in various countries, children who are about six years of age classify people of other nationalities as "those who don't resemble me", while those of their own nationality they think of as "those who are like me." Their judgments of similarities and differences are generally based on physical factors and don't contain strong emotional overtones. The development of one's outlook toward others can be summarized by saying that, while various perceptions can be observed at different ages, usually during its early stages there are general sets of concepts that don't well represent the real conditions.

During the second stage these original concepts are joined with new ones, so that the amount of differentiation increases. The characteristic of this second stage, which Goodman termed the period of "ethnic consciousness", when ethnic perceptions develop, is that although many concepts and identifiers have been acquired, there is still a lack of orderly and definitive basic ideas. Awareness of the black-white racial difference can be observed in the conversation of American children between the ages of four and eight. Religious and denominational differences enter children's conversations at a later age. Preferences for political parties appear between ten and thirteen years of age, while judgments about nationality can be observed among ten year olds. During this period, the nations that children perceive as being different from their own country are usually either those whose political systems fundamentally differ from that of their homeland, or those states where the people are physically divergent from their own fellow-citizens.

At the third stage, opinions which resemble those of adults have been acquired. This period occurs during late adolescence regarding ethnic affairs. It is a time when young people utilize various concepts that are drawn from the attitudes of mature persons. As a matter of fact, elements that are based on actual acquaintance with others that have been derived from emotions and actions at this time. Preferences regarding leadership rest on conventional evidence, during this period, while opinions about national groups are likely to be based on the differences in their political systems.

When observed from the point of view of feelings, an outlook that somewhat differs from the one previously described is encountered. No matter how simplistic or incomplete the knowledge is on which the youths base their views, the feelings that are associated with it are never completely neutral. During the first stage of developing ethnic outlooks, it can be observed that children prefer their own and avoid other groups. These preferences and dislikes can mark the beginning of an evaluative attitude. For example, five and six year old children, and sometimes those up to the age of ten, even though they lack any substantive or clear information about the characteristics of a country, will still manifest very strong observable feelings about it. In their simplest form, these reactions can be seen in their liking or disliking that country. After children have displayed a loving or hating attitude toward a country, it can be predicted how their feelings will manifest themselves regarding that country or ethnic group in relation to their own.

During the elementary school years, when children haven't yet formed set concepts regarding their own national group, very strong emotional ties with it manifest themselves. These ties form a very powerful and long lasting resistance to attitudinal change. Some researchers regard this powerful bond of children with their own people as the most fundamental and important aspect of political socialization. Political preferences are one of the factors that develop during this stage which, although it is a period when knowledge is at its simplest level, is recognized as being a time of strong emotions. Children identify with a party, a political perspective or a leader; and all information which is given to them subsequently only tends to polarize their opinions. In other words, rather than changing their attitudes, it tends to force them toward greater extremes of the same views.

These selection processes that are applied when evaluating information also manifest themselves later in life, and acquire an appearance that is in keeping with the general political socialization processes of the society. An example of this are the responses that Bonfenbrenner got from American school children when he asked, "I wonder why Soviets plant trees along the sides of the road?" Their answers were, "In order to block the view," or "To give work to prisoners." However, when the trees were supposedly planted by Americans, the children replied that it was their opinion that they had been planted "so that there would be some shade."

In the development of our emotional attitudes regarding other peoples, the first activity is classifying them into those who are like and those who differ from us; but these identifications don't yet arouse strong feelings. Ten year old children still have generally positive opinions about most national groups. It is only after the age of fourteen that they begin to classify countries according to their political systems and relate positively toward those that are similar and have negative feelings about those that are different.

The investigations that have been carried out regarding these processes of attitude formation are few and controversial. Generally, it can be stated that during their early periods, the way children behave toward people of different ethnic groups is unrelated to their attitudes. However, as they advance in age, they tend to choose their friends from among their own group. In other words, ethnic attitudes and behavior tend to converge.

When it is viewed this way, the development of international attitudes, just as those in other areas, displays a gradual, long-term process of differentiation and coming together with behavior. The study that will now be described is a small start toward understanding this process. These efforts, which can be considered a preliminary investigation, are geared toward seeking a methodology.

## A Research Report

The investigation was organized into four parts.

The First Stage: At the beginning of our investigation it was necessary to identify the countries that were best known by the children. Obtaining the questions that would be used in the subsequent stages would depend on the results obtained at this stage. In an investigation conducted among elementary school children in Holland by Jaspars and his associates, it was found that even children in the second grade don't possess a complete understanding of the concept of "nation" and that they frequently gave the names of cities and continents instead.

The experiments were conducted in two elementary schools in Ankara that are considerably different from one another socio-economically. The first of these is a well-known private school where generally the children of upper socio-economic class families are educated. Children from families that frequently go overseas, have members who got their education abroad or contain university faculty attend here. Tuition must be paid to be educated, and the school is highly selective.

The second elementary school is located in one of the outlying areas of Ankara, and most of its students come from a shantytown (gecekondu) area. These children generally come from families that recently migrated to the city from villages or where the parents are workers. In addition, these children have generally not received information regarding socio-economic class differences (subsequently abbreviated as SES: sosyo-ekonomik seviye). In each school 229 children from the second, third and fourth grades took part. They were also not carefully selected according to age. All of the children in the classrooms were included in the experiment, and their ages given on Tables One and Two are approximate.

The findings are summarized in Tables One and Two. The number of the countries that are known increases with age. At the same time, however, SES differences and sex differences were identified. By the fourth grade of the elementary school differences between boys and girls tended to be eliminated, and SES differences also diminished. The names of seventy-one different countries were given in the two elementary schools. The number of different countries named in the first school was seventy, while in the second it was forty-eight. It was found that the countries known are primarily the super-states, European countries, or Turkey's neighbors. The names of African, Latin American and Far Eastern countries are also encountered in the high SES school.

A list was prepared containing the names of the ten most frequently mentioned countries and the five least mentioned countries in both schools. Children were asked in personal interviews how these countries resembled or differed from Turkey, whether they liked these countries or not, and whether these countries liked Turkey or not. Due to the difficulties that the children had with this methodology and the amount of time that it took, this part of the experiment was carried out with only sixteen respondents. The results will be summarized in section four.

Stage Two: The results of this part of the investigation were gathered from among two hundred children in the third, fourth and fifth grades of the high SES school. Using a list comprised of the nine countries most frequently mentioned, the children were asked to:

(a) Place in order the names of the countries, beginning with those that they liked best and going toward those least liked,

(b) List the countries starting with the one which they supposed liked Turkey the best, and going on to the one that least liked Turkey,

(c) Make a list of the countries beginning with those that they least liked, and

(d) Make a list of the countries beginning with those which they believe like Turkey the least.

The names of the countries that were used in this part of the experiment, aside from Turkey, were: Germany, Iran, France, the United States, England, China, Bulgaria, Russia and Greece. The order in which they were presented to each child was random and varied. The findings of this part of the research which was designed to identify the children's emotional attitudes regarding these best known nations was as follows.

It was found that the children's emotional attitudes correlated highly with the attitudes that they ascribed to the countries. For all of the age groups, the countries that were well liked by the children highly correlated with

## TABLE 1: THE NUMBER OF COUNTRIES KNOWN (BY AGE GROUPS)

| Age | | High SES school | Low SES school | t |
|---|---|---|---|---|
| 8 | n | 38 | 39 | |
| (2nd | $X$ | 8.28 | 2.61 | |
| Grade) | $s^2$ | 18.73 | 4.13 | 7.46 xxx |
| 9 | n | 24 | 48 | |
| (3rd | $X$ | 13.87 | 7.14 | |
| Grade) | $s^2$ | 39.20 | 7.87 | 5.06 xxx |
| 10 | n | 36 | 44 | |
| (4th | $X$ | 15.41 | 14.56 | |
| Grade) | $s^2$ | 20.56 | 28.51 | 0.77 |

## TABLE 2: MALE/FEMALE DIFFERENCES IN AGE GROUPS

| Age | | High SES school | | | Low SES school | | |
|---|---|---|---|---|---|---|---|
| | | Female | Male | t | Female | Male | t |
| 8 | n | 13 | 25 | | 18 | 21 | |
| Years of | $X$ | 7.38 | 8.76 | | 2.88 | 2.38 | |
| Age | $s^2$ | 13.75 | 22.10 | 0.99 | 4.69 | 3.94 | 0.75 |
| 9 | n | 13 | 11 | | 26 | 22 | |
| Years of | $X$ | 11.53 | 16.63 | | 6.73 | 7.63 | |
| Age | $s^2$ | 33.43 | 38.68 | 2.07xx | 8.68 | 7.19 | 1.12 |
| 10 | n | 17 | 19 | | 19 | 25 | |
| Years of | $X$ | 13.70 | 16.42 | | 12.47 | 16.16 | |
| Age | $s^2$ | 14.97 | 24.14 | 1.87x | 23.26 | 28.72 | 2.41xx |

x = $p \leq .10$ xx = $p \leq .05$ xxx = $p \leq .01$

those that they perceived as liking Turkey. The overall correlation is .86. In the third grade it is .85, in the fourth grade .85, and in the fifth grade .84. The correlation between the countries that the children didn't like and those which they perceive as not liking Turkey was .78 for the whole group. At the third grade it was .86, at fourth grade it was .72 and in fifth grade .87.

These findings demonstrated to us that the children's emotional attitudes and the attitudes that they ascribed to others were not happenstancial. By working out the frequency of positive and negative feelings, we were able to determine their values with certainty. Greece, Russia and Bulgaria were found to be countries about which there are strong negative attitudes. Countries about which there are positive feelings were, in order: Germany, Iran, France, England, the United States and China. According to the scale of which countries the children believed liked or disliked Turkey, Greece, Russia and America were considered to be hostile countries, while Germany, Iran, China, France, England and Bulgaria were considered friendly to Turkey.

In order to make the interpretation of these findings easier, it is necessary to point out that in 1975, when this experiment was conducted, the controversy over Cyprus between Turkey and Greece had strained their relations, and this was also the period of the American embargo on arms to Turkey. The mass media had devoted considerable attention to the American arms embargo. This was reflected in the children's assumption that America didn't like Turkey when they made their rankings. However, in their own ratings, America is identified as being one of the countries which they like. As for Bulgaria, although they listed it as a country that likes Turkey, it was still placed among the countries that the children don't like.

Generally, there is an increase in the countries that receive strongly positive or negative judgments that is related to age. For instance, negative judgments regarding Greece and Russia increase according to age. Positive judgments regarding Germany and Iran similarly increase among the older children.

Stage Three: In this part of the experiment, the ten countries that were previously identified (including Turkey), were grouped two by two to form twenty-one pairs of countries. Two weeks after the activities reported in Stage Two, the same children were given lists containing the twenty-one combinations of these countries and asked whether the countries in each pair got along with each other well or not. We expected the results of this part of the research to parallel those obtained in the earlier experiment, and that the countries which the children liked would be the same as those that they believed liked Turkey, or that their negative attitudes would be toward countries that they believed had negative opinions of Turkey. But we supposed that they would indicate that relations were bad between countries assessed positively and those assessed negatively. Using combinations among six countries with Dutch elementary school children in 1965, Jaspars and his associates found that there was a relationship between measures of the nations that were preferred and estimates of how they got along together.

The results of this investigation show that judgments about whether pairs of countries get along well or badly using a Chi$^2$ methodology to determine their differences, produce unexpected results only for America-Turkey, America-Iran and Russia-Iran. All of the other estimated relationships conform to previously established attitudes. Relations between Turkey and Greece, Greece-China, and Russia-Turkey are considered highly negative. Those between Turkey-Germany, Turkey-Iran, America-England and America-France are considered highly positive (getting along well.) Countries that were perceived as liking Turkey in Stage Two are now perceived as getting along well with Turkey, and those nations that were previously perceived as not liking Turkey are now included among those who don't get along well with Turkey. But nations that were perceived to like Turkey in combination with those perceived as being unfriendly to Turkey are now perceived as having bad relations among themselves. Possibly this result was produced because there weren't enough pairs of countries on our instrument. It may also be that rather than reflecting the personal attitudes of the children, their estimates of international relations reflect the influence of the local mass media. It is hoped that we will be able to research this matter with a more controlled methodology in the future.

Stage Four: This section will summarize the findings obtained from personal interviews with sixteen children in 1975 and thirty-two children in 1971. Due to the fact that our subjects were not representative, the impressions that we derived from our findings in this part of the experiment are only presented as hypotheses to be tested by subsequent research.

(1) The criteria that the children used in order to make their perceptions about similarities between nations were generally indefinite. They used criteria such as language, religion, being Turkey's neighbors, being economically developed or underdeveloped, being a European nation, being a powerful country, being an enemy of Turkey, similarities between music, whether there were blacks among its people,

being communist.... It will probably be useful to trace the development of these criteria. Among the reasons for perceiving a country as being similar to Turkey were being governed by a Republic, not having a monarch, the climate, economy, style of clothing and the language. The development of these criteria of measurement can also be studied in order to find out more about how qualities associated with Turkey are derived.

(2) Children learn the names of countries in a variety of ways. Some mentioned learning them from radio, television or newspapers; while others said they learned them from special interests such as having a stamp collection or a collection of flags.

(3). Generally speaking, children perceive foreign countries where their relatives reside or had previously visited as being liked and liking Turkey. As a matter of fact, there were instances in which a child had a positive perception of a country where only one person that he or she knew was living.

(4) For disadvantaged SES children, having someone close to them working in a foreign country is a basis for taking pride in it. If we consider the numbers of workers who have gone overseas and the probability that freedom of movement among common market countries will soon become a reality, the impact of this kind of mobility for workers on the development of selfhood in their children can be investigated.

(5) Judgments regarding other countries are also formed as a result of contacts with tourists. But because of the special conditions under which children meet tourists, their judgments can easily be influenced either positively or negatively.

Translated by Frank A. Stone

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Note : The average and raw statistics were interpreted by Nedret Öztan, one of our Master's level students. I appreciate his valuable assistance.

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# CROSS-CULTURAL PLURALISM AT THE MONCHANIN CENTER

## A cross-civilisational and interpersonal experience in World Education

by

Robert Vachon

## The Context

Human reality is composed of many cultures, of which sociologically dominating are: a) the technological civilisation, b) the paneconomic system, c) what is popularly called the western, or what some would prefer to name, the modern way of life.

World education is fostered almost exclusively in terms of the assumptions of this dominating culture. Much that goes on under the name of World Education is nothing but World Occidentalisation or Modernisation.

Many feel that there is no alternative. Other civilisations such as the traditional ones of the aboriginal peoples of Africa and of other continents, the Hindu-Buddhist, the Confucianist-Taoist, the Shinto, the Muslim, the Tibetan, the Inca cultures, are in their twilight, and have, as such, little or nothing to contribute to World Education. They can only, at best, be interesting folkloric and touristic attractions, or variants of the dominating culture's way of life.

Traditionalists, on the other hand, see cracks in the tower of the dominating culture, and they are sure that it will crumble in a not too distant future.

World Education, they say, must pattern itself almost exclusively on traditional civilisations, World educators from the dominating culture will have to 'come back home' to the traditional peoples and to their traditional life-styles, which do form the dominant portion, not only of mankind's population but also of human history. This alone can be the basis of authentic human living.

Modern cultures are doomed. Their better elements, if any, can only be variants of the ever-enduring traditional life-style.

## Cross-cultural and Interpersonal Approach

Whatever may happen, we at Monchanin Center, feel deeply that if we are to be realistic, we must look at World Education from a cross-cultural perspective. Furthermore, we believe that this cross-civilisational quest must be done, not only on an inter-individual or inter-society basis, but in an inter-personal and inter-community relationship. This means:

1. Finding out both the traditional and modern visions of World Education, as these are conceived and lived by westerners, aboriginal peoples, Hindu-Buddhist, Confucianist-Taoist, Shinto, Muslin, Tibetan, Jewish-Christian, Arab, Inca, religious and secular peoples, today; and not simply by Western ethnic groups.

2. We cannot proceed abstractly by ignoring centuries of traditional wisdom.

3. No one culture or religion, be it traditional or modern or otherwise, can establish, by itself alone, the nature and way of global education.

4. We cannot simply repeat, re-enact or eclectically agglomerate the old traditions together, or simply juxtapose old and new in schizophrenic living. We try to look together into the very foundations of man's self-understanding, to allow civilisations to cross-fertilize each other, and to reposit (not only rethink) the entire human condition, in an act of creative unification.

5. This act of creative unification of civilisations, we do not do primarily through dialectical-rational, but through dialogical-contemplative understanding (critical contemplation). Furthermore, we do not do it only through critical contemplation, but also through practical experience (cross-cultural praxis).

It does not entail therefore primarily for us, the creation of a world super-model or super-system, at the political, economic, philosophical or religious levels, but organic growth into a world-consciousness, a global faith, with its concomitant global myths and beliefs, its world wisdoms and philosophies, its new forms of traditional and modern intercultural-global living.

6. Finally, this act of creative unification of civilisations must be done, we feel, in communion with the personal and cosmotheandric dimensions of Reality.

The cross-fertilisation can only take place at the personal level (not the individualistic one); it cannot be imposed from without (heteronomous) nor abstractly created from within (autonomous).

It must be open not only to the human but also to the cosmic-primordial and to the infinite-divine dimension of the Real, i.e. be an act of existential openness to the Mystery of Reality in all its vital dimensions, in a sort of unconscious consciousness or existential imperative, guarantee of its authenticity. In a word, it must be cosmotheandric.

## Some Examples of Critical Listening in World Education

Unfortunately, it is quite common today to speak of World Education solely in terms of the assumptions of the sociologically dominating culture. Thus, we identify World Education with International Education, education about the United Nations and/or World Government, regarding economic interdependence between rich and poor nations, with objective-scientific searches for global models (at all levels) and for techniques of communication. We even conceive World Universities and World Education conventions according to this dominating pattern.

Of course, similar homologous examples could be adduced from the other extreme of the traditionalist camps, but we shall limit ourselves here to taking a brief cross-cultural look at some of our cherished notions of World Education in the sociologically dominating culture of our times. We shall do so under the following titles:

1. The international dimension of world education: an alternative?

2. The need for the cross-culturalisation of cross-cultural studies.

3. Educating to world development: a cross-cultural approach.

If we take such a radically critical approach to our notions of world education, it is because we would not want to be caught unwaringly, in the web of our own univocal western or modern assumptions, and consequently in the colonialistic movement of World Occidentalisation and modernisation. Would it not be tragic to commit genocide and ethnocide and finally suicide in the name of World Education? What we seek is a World Education that is truly a World Education, in all its global dimensions and not a puny World Education that is reduced to the narrow scope of one single human civilisation, whether it be modern or traditional, western of African, Hindu or Chinese. For man is truly the Whole World! And the way can only be the Way of All the Earth.

# A PROJECT FOR REDUCING TENSION BETWEEN INDIVIDUALS AND GROUPS

by

Nacibe Çakiroğlu

## 1. Overview

Our Architectural Project Group seeks to create projects for the intelligent utilization of human and natural resources. One example of such a project has been the proposal to coordinate the young students and their teachers in secondary schools specializing in building, agriculture and animal husbandry. Planning the settlement for such an establishment was put forward--for analysis and synthesis--as one of the final examination projects to a group of graduating students at the Istanbul Technical University (Architectural Faculty) during the winter months of 1976. The main thesis of this plan is to bring together the secondary schools specializing in building, agriculture and animal husbandry.

## 2. Objectives (Reasons for Choosing the Topic)

After conducting surveys at the airports with Turkish workers employed in Europe, our group has found out that many Turkish families would like their children to receive their formal education in Turkey, and, in fact, some of them made arrangements for them to stay behind. Although some families have been able to leave their children with relatives, they do not like to extend these arrangements for the entire period of their children's formal education. Therefore, they are interested in boarding schools which would provide their children with good-quality education as well as taking care of their physical and psychological needs. Finding this field wide open for speculation, some entrepreneurs have started operating expensive so-called "boarding schools" which often fall below the minimum standards established by the Ministry of Education. Thus, it is necessary to plan an institution which would meet the needs of these students who are exposed to cross-cultural influences, at the same time integrating them with other students who are educated in the traditional Turkish educational system.

### 3. Strategy (Education and Related Areas, i.e. Planning the Settlements and the Buildings

a. Our group, with the understanding that work and energy co-exist, has studied this subject in parts previously. In mid-winter of 1976 when this subject was assigned to students at the Architecture Faculty, Istanbul Technical University, the following statements were added. "The Agricultural secondary school program was analyzed and a project was prepared by day students during the summer of 1975. Working on the same parallel, evening students synthesized the building projects for building a secondary school (a professional high school which is attached to Veterinarian Faculty) during the first two weeks of the summer school." An effort has been made to keep equal weights between the programs.

#### b. Social Planning and Choice of Location

This section has been prepared by the teachers and presented to the students. It has been decided to design living and study quarters for about one thousand people with easy access to living and recreational areas. Boarding students' quarters would be designed for a maximum of twenty to twenty-five students, in order to create a family atmosphere. Also, the students' and teachers' quarters would be designed in such a way that they would not only give easy access, but also provide maximum privacy. Thus, students would experience the feeling that they are part of a whole in their self-contained units. This institution would exist as part of a suburb of the city of Istanbul. In choosing the location, it has been kept in mind that the building program would be matched with the existing environment. The vicinity of Yeşilköy Airport has been chosen for two reasons: (1) to take advantage of the building codes that would accommodate this widely spread-out building structure; (2) to fit into the existing educational resources.

### 4. Conclusions

Plans for this educational program take into consideration the existing environmental facilities. Thus, as it is already applied by educational institutions all over the world, I believe the application of "The Environmental Education Instructional Plan" (EEIP) to Turkish schools, from primary schools to higher education, would be the right thing to do.

Translated by Gulten Wagner

# "THE PEOPLES OF CONNECTICUT"

## MULTICULTURAL EDUCATION IN CONCEPT AND ACTION

by

Frank Andrews Stone

### Introduction

Long before any European settlers reached Connecticut, the area of the present State was the home of Algonkian Indians of various Mohegan, Nipmunk and Pequot tribes. Indian names such as Niantic, Quinnipac and Tunxis are still commonly used to designate modern towns or institutions. In fact, the name of the State is the Indian term for the large river that flows through its territory, separating what is now the more urban and industrialized West from the largely rural eastern sections.

Europeans first found Connecticut when the Dutch explored the shores of Long Island Sound. In 1614 they came up the Connecticut River to establish a trading post at the point where Hartford, the State capital, stands today. Then English settlers were led into Connecticut from the Massachusetts Colony by their Puritan pastor, Thomas Hooker. Soon a group of English settlements flourished at Windsor, Hartford and Wethersfield. Another group of English settlers was located on Long Island Sound at New Haven.

Although settlers of English extraction predominated in colonial Connecticut, there were also many Irish and Scots among them. French Hugenot refugees reached Connecticut at this time, as well, and some three hundred luckless French Acadians, exiled from Nova Scotia by the British authorities, were also domiciled here. The first references to Italians, Jews and Negroes in Connecticut can be traced back to colonial times, as well. So the Latin motto of the State, "Qui Transtulit Sustinet", (that which being transplanted, endures) was appropriate at an early date. By the beginning of the eighteenth century, although its staid Congregational Churches and arching village greens projected a traditional Anglo image, in fact Connecticut was already on the way to becoming a pluralistic society.

During the ensuing century it became even more so. French soldiers were bivouacked in Connecticut during the Revolutionary War, and some of them returned to settle when the Americans won the conflict. Soon Danes, Norwegians, and Swedes began immigrating to take over the rocky farms abandoned by their Yankee owners who had trekked out to the Western Reserve in Ohio. The potato famine in Ireland brought thousands of Erin's sons and daughters to the Nutmeg State. The beginnings of sizeable Italian, Jewish, Hungarian, Polish and Ukrainian movements, to name a few, had also begun to flow into the State. Some Chinese attended Yale University in New Haven, and a few Armenians enrolled at the Hartford Theological Seminary. The early decades of the twentieth century brought thousands more immigrants to Connecticut from southern and eastern Europe. The State was conveniently located to the major ports of New York and Boston, and there were jobs to be had in the brass works and textile factories. French Canadians came, along with Greeks, Lebanese and Syrians. Many American Blacks were leaving the deep South to look for better opportunities in the North. People from Barbados and Jamaica began arriving after World War I, although the main movement of Caribbean peoples, especially Puerto Ricans, occurred after World War II. Recent decades have also been the time when sizeable numbers of people from India, Korea, and the Philippines; as well as some from Central and Latin American countries, settled in our State.

Overall, then, the 3,035,000 people of Connecticut present a cultural mosaic. Organizations and institutions connected with diverse groups function in many local communities. For example, no less than over two hundred-fifty Italian American organizations were identified in 1975! Our markets and restaurants cater to a wide variety of tastes. Connecticut newspapers have been published in Italian, German, French, Polish, Spanish and Yiddish; as well as the many publications in English that are aimed at readers of a particular ethnic heritage. The State is the headquarters for many multinational corporations that maintain direct worldwide links and have considerable ethnic diversity among their employees.

In light of this long history of cultural pluralism and all of the evidence that can be presented regarding its present vitality in the State, the wonder is that so little multicultural education has been provided in Connecticut's schools. Four basic reasons probably explain this lack. First, until the last fifty years, most political and policy making power remained in the hands of people who were committed to the mentality of Anglo-dominance represented by the older "melting pot" ideology of assimilation. Second, public school teachers were likely to be Anglo-oriented until recently, and they received their preparation as educators in institutions of higher learning where the program was firmly controlled by Anglo faculty and administrators. Third, the children of many immigrant ethnic groups did not attend the public schools, which they perceived to be Protestant bastions. Rather they were more likely to go to a Roman Catholic parochial school maintained by some religious order that was associated with the culture of the homeland. This preserved their cultural identity and saved some fluency in the mother tongue, but again the stress was on a single cultural heritage in schools of this type. Finally, Connecticut has had outbreaks of nativism, such as the infamous "Know Nothing" Party of the late nineteenth century. As a result there is some underlying fear of frankly recognizing and accepting the fact of cultural diversity. Boards of Education are somewhat wary of this area, and few published materials or instructional media have been available for teaching ethnic heritage studies.

This has not been merely a neglect of cultural diversity within the boundaries of the State of Connecticut. When Franklin S. Gross studied teacher preparation, educational methods and the courses offered in Connecticut secondary schools, his conclusions in EUROPE AND THE THIRD WORLD IN CONNECTICUT HIGH SCHOOLS (1975) were that courses dealing with Europe are much more commonly available to students than are courses concerned with Africa, Asia, Latin America or the Middle East. Among the Third World continents, Africa and Latin America are much neglected and the Middle East is almost completely ignored. When major regions of the world aren't being presented to students in any depth, it isn't surprising that ethnic communities derived from these areas also receive little recognition in instruction.

When we began looking for multicultural education programs in Connecticut in 1973, very few existed. Many ethnic groups provided cultural orientation and induction into their folkways and language for their own children. Several ethnic historical societies were at work. There were Afro-American or Black Studies on some campuses and at a few urban high schools. In one or two cases a Puerto Rican Studies program had also been initiated. There were also programs to Teach English as a Second Language (TESL) and some efforts at Bilingual Education, but they were largely confined to speakers of Spanish. As is immediately evident, all of these activities involved either only one culture and language, or, at best, only two. The glowing exception was an illustrated publication prepared by Robert E. Pawlowski and an Urban Studies Class at Northwest Catholic High School, Hartford called HOW THE OTHER HALF LIVED: AN ETHNIC HISTORY OF THE OLD EAST SIDE AND SOUTH END OF HARTFORD (1973). Pawlowski and his students had actually interviewed many people and photographed the places that they studied, producing a fascinating booklet.

## The Project

"The Peoples of Connecticut" Ethnic Heritage Studies Project was originally funded by a grant from the Ethnic Heritage Program, U.S. Office of Education, H.E.W. The curriculum development arm of the work has been done by the World Education Project, Box U-32, School of Education, The University of Connecticut, Storrs, Ct. 06268. There was also an oral history arm of the project, located in the History Department, and an archives and sociological survey arm housed in the Sociology Department of the University. Overall direction for "The Peoples of Connecticut" Project is provided by a statewide Advisory Board, composed of volunteer citizens who are knowledgeable about ethnic affairs and contribute their time and skills. The school systems of New Haven and Norwalk cooperated in developing this project, and there were also community boards to oversee the work done in these localities; as well as another volunteer board made up of people from other communities in our State where considerable local work was being undertaken.

Many cultural organizations such as the Irish History Round Table, Hamden, The Italian American Historical Society of Greater Hartford and the Jewish Community Center, Hartford, have contributed information and materials. A small grant to produce a "pilot edition" of Armenian Studies for Secondary Students was provided by the Armenian Relief Society. Other backing has come from the Connecticut Bicentennial Commission, and the Bureau of Elementary and Secondary Education, Connecticut State Department of Education.

Seven curriculum guides designed for the use of teachers are, or soon will be, available in small "pilot editions" for implementation and evaluation before being put into a more permanent form. These instructional manuals are frequently the only such handbook for planning instruction regarding a particular ethnic group, and are certainly unique in their coverage of these ethnicities in Connecticut. They are: Armenian Studies for Secondary Students, which was prepared prior to the start of "The Peoples of Connecticut" Project as a voluntary effort, and "The Peoples of Connecticut" Curriculum Series on The Irish: In Their Homeland, In America, In Connecticut and The Italians: In Their Homeland, In America, In Connecticut. The curriculum guide on The Jews is now being printed, and those on The Puerto Ricans and The Poles are being edited before publication. The guide on The Blacks is scheduled for completion this summer and should be printed next fall.

Besides these curriculum guides which have been or are being produced as part of the official project, a number of additional instructional manuals are being prepared by authors who volunteer to contribute their work. Dr. Kuan Yu Chen of New Britain is preparing the guide on The Chinese, Mr. Enn O. Koiva of Andover one on The Estonians and Dr. Frank A. Stone of Storrs, one on The Scots. Mrs. Frank A. Stone is also writing a guide on The Swedes. If "The Peoples of Connecticut" Project is re-funded by the Office of Education, H.E.W. for 1976-1977, we hope to prepare curriculum guides on The French-Canadians and The Ukrainians. With the successful completion of this second phase of the multicultural ethnic heritage studies curriculum project, instructional manuals related to thirteen Connecticut ethnic communities would be available. Considering that there are some seventy ethnicities that can be identified in our State, even at that point, these materials will still be incomplete.

A general handbook to multicultural ethnic heritage studies will also be provided, in order to give an overview of ethnic diversity in America and Connecticut, explain the important concepts that underlie this type of study, and make general recommendations for implementing multicultural instruction. A sample multi-media instructional resources kit accompanies each of the specific curriculum guides. It contains print and audio-visual materials, artifacts and photographs for display, and suggestions for student activities. These kits are designed to be examples that local schools or school systems can reproduce and replicate for their own use. For example, copies of the cassette tapes and slides can be made, xeroxed or photographic reproductions of documents, and some of the less costly items purchased. The kits may be loaned to teachers or schools for two week periods by The Learning Resources Area, Mrs. Cora Hahn, Director, U-32, School of Education, The University of Connecticut, Storrs, CT. 06268. (486-3321). As they contain breakable items, it is impossible to mail them and they must be picked up and returned at The Learning Resources Area.

The same general process is followed in preparing each of "The Peoples of Connecticut" Multicultural Ethnic Heritage Curriculum Guides. The writer first contacts as many agencies and centers related to the ethnicity as possible. Data is collected by conducting "oral history" interviews with people in the particular group. A search of documentary sources in archives or publications is made. Then, a first draft of the manual is typed, usually unit by unit. These first drafts are sent to panels of about a half dozen readers who are either experts regarding the culture, or are experienced educators of that ethnic background. Revisions are made in light of suggestions made by the panel members, who volunteer their time to do this work. Then, the entire manuscript is edited by one of the people connected with the World Education Project. From that point, it usually requires three months for the manuscript to appear in print. This description of the process helps to explain why curriculum development is a slow process. Also, of course, the "pilot edition" is still only a beginning that must be implemented in many situations so that it can be thoroughly tested and evaluated before being revised for more permanent publication.

## Scope and Sequence Analysis
## of
## "The Peoples of Connecticut"
## Multicultural Ethnic Heritage Studies Curriculum

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### General Introduction: Multicultural Ethnic Heritage Studies

A survey of American and Connecticut ethnic diversity and presentation of the idea of pluralistic unity. Explanations of concepts such as culture, acculturation, enculturation, sub-cultures, emigration, immigration, ethos, adaptation, assimilation, absorption, integration, segregation, prejudice, "minority" and pluralism. General suggestions for implementing multicultural education.

| | (1) Homeland Geography and Ethnology | (2) Historical Background | (3) Immigration and Settlement in America | (4) Impact by and on Connecticut | (5) Fine and Folk Arts |
|---|---|---|---|---|---|
| ARMENIAN STUDIES FOR SECONDARY STUDENTS<br>$2.50, 59 pp. | | | | | |
| THE IRISH: IN THEIR HOMELAND, IN AMERICA, IN CONNECTICUT<br>$4.00, 112 pp. | | | | | |
| THE ITALIANS: IN THEIR HOMELAND, IN AMERICA, IN CONNECTICUT<br>$4.00, 121 pp. | | | | | |
| THE JEWS: THEIR ORIGINS, IN AMERICA, IN CONNECTICUT<br>$4.00, 150 pp. | | | | | |
| THE PUERTO RICANS (Due out in November, 1976) | | | | | |
| THE POLES (Due out in January, 1977) | | | | | |
| THE BLACKS (Due out in March, 1977) | | | | | |
| THE CHINESE | | | | | |
| THE ESTONIANS | | | | | |
| THE SCOTS | | | | | |
| THE SWEDES | | | | | |
| THE FRENCH-CANADIANS | | | | | |
| THE UKRAINIANS | | | | | |

"The Peoples of Connecticut"
Multicultural Ethnic Heritage Studies Curriculum

## UTILIZATION EVALUATION

Title of the Material ______________________________________________

School Reporting ______________________________________________

Street Address ______________________________________________

City ______________________ State __________ Zip ______

Teacher(s) ______________________________________________

______________________________________________

Subject Area ______________________________________________

Grade __________ Number of Students ____ Boys ____ Girls ____

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## 1. Content Characteristics

1.1 What social studies are included? (Please indicate your judgment of the approximate percentages)

anthropology ______

economics ______

geography ______

history ______

political science ______

psychology ______

sociology ______

social-psychology ______

inter- or multi-disciplinary ______

1.2 At what type of learners is the material aimed?

All ____ Gifted _____ Average _____ Slow _____

1.3 What instructional format is encouraged?

single lessons _____

units, modules or minicourses _____

term or semester courses _____

other (please explain) _____

## 2. Assessment of the ethnic presentation

2.1 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Inaccurate — Accurate

2.2 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Major omissions — Comprehensive

2.3 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Biased — Bias Free

2.4 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
One life style portrayed — Diversity of life styles

2.5 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Hero dominated — Hero free

2.6 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Single perspective — Many perspectives

2.7 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Disparaging — respectful

2.8 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Much stereotyping — No stereotyping

2.9 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Portrays patterns of influence — Ignores patterns of influence

2.10 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Takes moral stands — Omits moral stands

2.11 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Stresses similarities with other ethnicities — Stresses differences with other ethnicities

2.12 / 0 / 1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10 /
Globally oriented — Locally oriented

Please cite specific examples of incorrect or undesireable treatments, giving page references. Your suggestions for improving the manual will be appreciated.

## 3. Utilization

Please explain how you used the curriculum guide and instructional kit from "The Peoples of Connecticut" Multicultural Ethnic Heritage Studies Series. It is especially valuable if you can provide samples of materials that you or your students developed in connection with multicultural education.

## A Rationale

As several of us connected with the World Education Project (WEP) and the World Education Fellowship, Connecticut Chapter (WEFCONN) became more interested in ethnic studies and multicultural education, we realized that we needed to examine our assumptions and develop some basic concepts. Fortunately, events soon plunged us into activity so our concepts have not been evolved merely from a theoretical foundation, but also in action.

(1) By ethnicity we mean the cultural characteristics of heritage, language and customs that provide groups of people with a sense of community and identity. While race and socio-economic class affect ethnicity, they are not, in themselves, the sole or often even the determining ethnic traits.

(2) Ethnicity is universal and all human beings have ethnic roots. However, we believe that ethnicity is not only a heritage into which a person is inducted on the basis of birth, but also can be adoptive. In other words human beings can choose to modify their cultural repertoire and this is an important means of social adaptation. For this reason, people need to possess accurate information not only about their own particular ethnic background or backgrounds, but also need to be oriented broadly to a variety of ethnicities.

(3) Minority groups often are especially ethnically oriented, but majority or "dominant" cultures are also ethnic. In other words, Albanian Americans (a minority ethnicity) are an ethnic group; but so are Anglo Americans and New England Yankees (groups that perceive themselves to be majorities). Actually, the two largest ethnicities in Connecticut are Irish and Italian.

(4) The recognition of cultural pluralism isn't a denial of American unity. Cultural diversity, far from being a threat, is actually a great national and world resource. The motto of the United States is "E Pluribus Unum" (Unity in Diversity). We believe that this means that multicultural education should seek to recognize commonalities as well as differences. It should look for shared values, while also respecting the unique aspects of each culture.

(5) Effective ethnic studies require integral and holistic approaches that avoid fragmentation. For example, immigration experiences are meaningful only in the context of an adequate understanding of the homeland situation and

the general conditions in the United States when this group of people arrived here. We must consider not only what the immigrants contributed to America, but also explore what challenges and frustrations the New World gave them, and what types of opportunities they had here.

(6) Some of the chief vehicles of most cultures are language/literature, art and music, sports, cuisine and folklore. These should certainly be emphasized in multicultural education, because of their appeal to young people. But it should not be at the expense of ignoring ethnic religious and political aspects, which are often omitted from school programs because they are considered to be controversial.

(7) Studying ethnicity requires using a variety of approaches. First, we have found it helpful to do a great deal of background reading regarding the homeland, geography, ethnography, history and culture of the group. As many documentary sources as possible regarding their immigration and settlement in the United States should be located. Any published information about their life in Connecticut should be used. However, a curriculum guide (instructional manual) regarding an ethnic community cannot be purely based on already published materials. At least four other sources of understanding are qually important. First, scholars who specialize in areas that relate to the group should be contacted. They can often correct errors in published accounts, and point out aspects that would otherwise be overlooked. Often, they make frequent trips to the home country (land of origin) so they can also give current information on links between people there and people of this extraction in America. Second, the reminiscences of people who actually have experienced immigrating to the United States or migrating to Connecticut are vital. Many times they are elderly and recall their experiences of fifty or more years past. But, others are middle aged or even young people, who came relatively recently, because the flow of immigrants into Connecticut continues. Or, they may be second or third generation, and have more to tell about living in their ethnic community. Their views can be gathered by interviews that are taped and transcribed according to the techniques of "oral history." Third, be sure to meet the community leaders - the people who are actually involved in its institutions and organizations. We have found them to usually be very cooperative and willing to share their knowledge. Finally, the children and young people of the ethnic group should be contacted in order to find out what their perceptions and concerns regarding their ethnic background actually are. Besides the documentary and informant means of developing adequate foundations for a curriculum on

a particular group, social research can also be carried out. For example, voter registrations often can help indicate residential mobility, types of employment and other such basic data. Searches of past issues of newspapers also often yield useful information. For example, we reviewed the files of THE CATHOLIC TRANSCRIPT, Hartford, especially for Irish and Italian references.

(8) Just as studying ethnicity requires a variety of approaches, so too does good multicultural instruction. The tendency is to rely on printed materials and try to turn the curriculum guide into a textbook for use with the students. Instead of doing this, many other resources ought to be utilized. It is possible to collect artifacts from which students can learn a lot. Audio and visual media can be located, or prepared. Photographs yielded some of the best results in helping people to understand another group. Students learn a great deal by being prepared as interviewers so that they can conduct "oral histories" with their relatives or neighbors and friends as informants. There are many museums and ethnic study centers in or near New England, and field trips to become acquainted with some of them are very valuable. The skills that sutdents have in art, music, poetry and writing; as well as their cooking talents, all can contribute to ethnic studies.

(9) There is a tendency to concentrate our attention on the people who came to the United States. We often overlook emigration from America, yet people do leave Connecticut to settle in Ireland, Italy, Greece or Israel; to mention examples of out-migration that I have encountered. Also, we consider the impact of Irish Americans on this country, for instance, but frequently ignore their impact on Ireland, or the influence that people in Ireland may have had on events in America. In other words, we need to apply the "cross-impact matrix" type of thinking that recognizes many relationships and involvements that may occur simultaneously.

(10) Finally, educators will have to themselves possess a realistic ethnic orientation and a healty image of themselves and the cultural communities with which they are related, if they are going to be able to plan and implement effective multicultural education. It requires not only analytic, descriptive and communicative skills; but also the ability to develop healthy group dynamics, deal with confrontations, and work with people who are in the process of reconstructing their understanding of themselves and their society. Multicultural educators will have to be sensitive, tactful and humane because ethnicity is a very

fundamental matter for many people. It is something about which they deeply care and have strong feelings. Yet multicultural education can also provide "anthropotherapy" as individuals and groups who usually don't come into contact become aware of one another in human encounters.

## Doing Multicultural Education

Each person related to "The Peoples of Connecticut" Multicultural Ethnic Heritage Studies Project has had their own experience, which differs somewhat from that of the others. My own induction came when Kevork Esayan, a young man from Istanbul, Turkey, who was living with my family in 1973 while he completed his senior year at E.O. Smith High School in Storrs, was invited to teach a module on "Armenian Studies" to five of his classmates. Kev had spent the previous year struggling to learn English. Now, as part of his social studies class he had the opportunity of teaching about his native culture, history, literature and values. Kevork was already very knowledgeable about these subjects in Armenian. His problem was to locate materials on them in English and develop some type of systematic program of instruction. I became involved as his "curriculum consultant" and the first instructional manual called ARMENIAN STUDIES FOR SECONDARY STUDENTS was the result of two years of work that began at this time.

Soon, Mrs. Stella Rustigian, a member of the World Education Fellowship, Connecticut Chapter as well as of The Mayor's All-Americans Council of Greater Hartford, suggested that these two groups explore working together in the ethnic field. She and I drew up a short proposal entitled THE MULTICULTURES OF GREATER HARTFORD (1973) and that summer I searched all of the libraries in the area to compile THE MULTICULTURES OF GREATER HARTFORD: A BIBLIOGRAPHIC PRE-STUDY (1973).

Late in 1974 I found out that other faculty members at the University of Connecticut had also been exploring ethnic studies. Dr. William D'Antonio of the Sociology Department headed this group, which included Dr. Harold Abrahamson (Sociology), Dr. Fred Grupp (Political Science), and Dr. Bruce Stave (History). We agreed to join forces to propose a project that would have three main thrusts. The sociologists would undertake to develop an ethnic archives and conduct field studies; Bruce Stave would lead the "oral history" activities, and I would direct the curriculum development. At first we continued to try to work with the Mayor's All-Americans Council, but it became clear that their aim was to produce an ethnic history of Hartford, while ours was to bring into being a multicultural archives, oral history collection, and set of curriculum materials regarding the some seventy ethnic communities in the entire State of Connecticut. Our project received a federal grant for 1974-1975 so we were able to launch our activities. The Mayor's All-Americans Council received a grant the next year for their "Our Roots" Project, so two complimentary undertakings resulted from this series of efforts.

The design of "The Peoples of Connecticut" Project is summarized in a separate brochure, so that information will not be repeated here. The curriculum development was done as one of the activities of the World Education Project (WEP), and another folder describes the activities of this organization. Here, I would prefer to mention some of the inter-personal aspects of working on a multicultural ethnic heritage project.

My work on the Armenian guide, for instance, brought me into contact with Armenian Apostolic priests and Armenian Evangelical pastors. I got to know Archbishop Karekin Sarkissian and the editor of THE ARMENIAN REVIEW. I spent some Sunday afternoons over at Camp Haiastan in Massachusetts and on a hot July day we did a videotape of Mrs. Dorothy Hanjiyan and twelve children from the St. Nerses Shnorhali School of Bridgeport, Ct. Mr. Manoog Young of the National Association for Armenian Studies and Research, Cambridge, Mass. helped me and Dr. Robert Thomson of Harvard University checked over the historical chapter that I had drafted for the manual. We visited Armenian rug merchants and bakeries (where often my knowledge of Turkish was helpful) and participated in an Armenian-American baptism. I became the faculty adviser for the Armenian Students' Cultural Association at our University. Overall, learning about Armenian Americans was a "touchy-feely" as well as an intellectual and scholarly venture for me.

Then I began working on the Irish guide. John and Lilly Close of Dublin, Ireland were in Storrs while John (or Sean) did his Ph.D. in mathematics education and from them I learned that Irish and Scots Gaelic are the same tongue. Also that "peat" is never called that in Ireland, but it is "turf". I met the Rev. Patrick J. O'Carroll, a priest of the Archdiocese of Hartford, who was born in Ireland and contacted the Sisters of Mercy, an Irish Order that operates St. Joseph's College, Hartford. I visited the international headquarters of the Knights of Columbus in New Haven, an organization founded by Irish Americans. I photographed the beautiful Celtic Crosses in St. Laurence Cemetary, New Haven and visited the old Wooster Square district that was Irish before it became Italian and now

Puerto Rican.

Several trips to New York were made in order to use the resources of the American Irish Historical Society on Fifth Avenue. Through them I found out about the little Irish Book Depot over in Astoria where an Irish American woman stocks all sorts of materials on Celtic and Irish culture. I visited a meeting of the Irish Studies Association at Stonehill College, Massachusetts, which is another New England institution founded by the Irish. At Boston College, Chestnut Hill, Massachusetts, Helen Landreth, the curator of their extensive Irish Collection personally guided us and explained many of the beautiful and valuable items that it contains. In the Beinecke Rare Book and Manuscript Library of Yale University in New Haven, I found an extensive collection of original Irish documents and early editions of books related to the Irish. I spent part of a day at the Eugene O'Neill Memorial Theater Center in Waterford, Connecticut, which is dedicated to performing the works of this great Irish-American.

My warmest memories of preparing this curriculum guide are of personal warmth and hospitality. Mr. Thomas Boyle of West Hartford, Connecticut, for instance, who invited me to his home, shared his books, clippings and photographs and was nice enough to be the Grand Marshal of the St. Patrick's Day Parade in Hartford in 1975 when Ray Callahan photographed it for our media resources collection. Bina Havens, a secretary at the School of Education who was born in Ireland, saw our first display of artifacts and pictures on Irish Americans, and contributed many items from her own home to enrich it. I attended several Irish Feis in Connecticut, but later came to know several students at the University of Connecticut who know how to step dance and performed for my classes on multicultural education. Bill Loughlin, of our instructional media center, has helped me copy at least a hundred pictures and documents dealing with Ireland and Irish Americans, and offers to lend some photographs of past generations of his own Irish American family. Father Kevin Shanley, a priest in the Middle West who has organized a Celtic News Service, learned about our project and kindly put us on his mailing list.

The details of this network of personal relations and encounters of discovery could be extended, but I believe this suggests their nature. From them I experience a new sense of identification and participation with Armenian and Irish Americans. I could itemize the misinformation that I have been able to correct in my own mind, the concepts that I have had to re-consider, and the attitudes that have been changed. I started with a strong bias toward historical and philosophical aspects, and associating with anthropologists and sociologists has oriented me much more toward social patterns and structures than was previously the case. I have become acquainted with a whole new body of literature written by Armenian and Irish American authors that previously I didn't even know existed. I have learned to hum Gaelic tunes and chant a few parts of the Armenian "badarak" (divine liturgy). I know many people whom I didn't know before and exploring their ethnicity has also involved me in looking more deeply into my own Scottish heritage and my adoptive Turkish one, as well. On the basis of my personal experience, then, I contend that multicultural education is worthwhile. Through it we can acquire basic skills and critical understanding. Our knowledge can expand along with our sense of uniqueness and interdependence. I hope that schooling will some day commonly provide for multicultural education.

# FOREIGN LANGUAGES FOR ADULT LEARNERS : A EUROPEAN UNIT CREDIT SYSTEM

by

Sinan Bayraktaroğlu

Discussing the Expanding Dimensions of World Education in an International Conference as this one, I personally start from the assumption that the next years ahead of us will see a further increase in the scale of international mobility throughout the world. How far and how fast this development will go one cannot yet say, but it seems on general principle likely that the growth of international contacts will be exponential rather than simply linear, as the barriers to free communication and the free movement of people, goods and messages crumble. One may reasonably expect that by the end of the century most Europeans, for example, will find themselves in a mode of life in which some degree of multilingualism will be normal. What the effect on various languages will be can only be guessed. Historical sociolinguistics would seem to predict a considerable interpenetration of languages, with many borrowings and loan translations, and a fair amount of mixed discourse. However, we do not see the emergence of a single language for Europe within, at any rate, present long-term planning distance. The time therefore has come to plan for multilingualism.

Schools are already responding to this need by making foreign language study available to the masses of the school populations. However, it is very doubtful whether even the achievement of that objective in the long run will solve the problem of multilingualism. The amount of curricular time is not increasing. Schools cannot pursue a mass aim of more than basic competence in a single language.

There is already a growing demand for languages among ordinary people. The Swedish TV-based English course 'Start' has sold over a million books, and last year the course book for the BBC German course stood for a while as the best-selling paperback in Britain. It is natural that this hunger should be most acute among adults. It is in our maturity that we decide and plan to travel for work or pleasure, from choice or necessity, and that we feel the need to communicate in definite and precise ways in order to get things done and to continue to lead a full life in a different environment. However, this increased motivation and insight often goes together with diffidence and anxiety. Foreign languages as a school subject have often left bitter memories of a struggle with irregular verbs, gender and case-endings, an obsession with grammatical correctness and enactness of translations. A piece of language has been something to pore over and work away at rather a means of easy, spontaneous communication. Because too many, traditional methods brought anxiety and humiliating failure. Languages, then, were something for the specially gifted or a privileged elite with special connections abroad. Large sections of our populations were led to think foreign languages were just too difficult for them.

The first ten-year intensive programme in Modern Languages of the Council of Europe did a great deal to encourage language learning in a number of ways: first by publicising more modern methods and a more communicative approach; secondly by persuading member governments and authorities to make one major language of international communication a universal part of compulsory education; and thirdly, by developing and recommending improved methods of teacher training.

The special problems of adult learners were high-lighted by the concern with permanent education which developed about 1970. If it is in general true that changing intellectual, social and industrial patterns make nonsense of the idea that a solid block of full-time education in childhood and adolescence is adequate to last a lifetime, then foreign languages are a convincing special case. One school language, even if it be English or French, cannot be guaranteed as meeting the future adult's needs. The adult finds himself confronted at some stage with the need to understand and use a given language to communicate with a particular group of people in particular ways for particular purposes. It is the duty of society, in the interest of all its members, to make available to them the resources they need in order to learn to be able to act in the way they need to act.

Since 1971, an Expert Group convened by the Committee for Out-of-School Education and Cultural Development of the Council for Cultural Co-operation of the Council of Europe has been working to help create on a European scale the conditions for effective language learning by adults. The

Group has based its work on a certain number of basic principles. The first is that the system which should result should be learner-centered, considering the language problem from the point of view of the learner in the first instance, regarding the teacher as an agent in the learning process. Secondly, the system should be needs-oriented and operational. We should study the needs of society and the individual. In particular, we should not simply specify language-learning objectives in terms of the knowledge of a certain amount of grammar and vocabulary, and a certain level of skill in reading, listening, speaking and writing. Instead, we should first ask ourselves what it is that the learner wants to achieve through language. Does he want to find his way around a foreign city, travelling, purchasing, booking? Or exchange views and experiences in conversation? Or does he need to influence people, to argue and persuade, warn and threaten? Or convey greetings, sympathy, gratitude, congratulations, welcome? Or simply read technical articles or just catalogues? Can he foresee the situations he will find himself in? If so, what role will he play? What can he expect people to say to him on what topics, and how should he react? Language, in short, is for use; it is not simply an abstract system for constructing propositions. This is not to deny that formulating thoughts as propositions, and arranging them into narratives, descriptions and arguments is not an important part of language; but it is an aspect more important for some persons than for others, and for some situations than for others. Most utterances have a pragmatic intention. They are a means of achieving a practical goal.

A further principle on which the Group has worked follows from the first two: the system should be flexible enough to meet the needs of individuals without distorting them, whilst at the same time taking advantage of large-scale organization wherever possible in order to make a real impact and achieve economies of scale. Consequently, we are thinking in terms of learning systems with a variety of interchangeable components, or units, devoted to the achievement of some significant communicative purpose. The mastery of such units may then be recognized by some form of credit, particular combinations of units and credits being then appropriate to the needs of particular groups of learners. These combinations can also be brought into equivalence with other combinations appropriate to different groups of learners, so that eventually a complex unit/credit scheme, covering adult language learning in Europe could be built up.

How has the Expert Group set about this task? First of all, in 1972, a series of exploratory papers were produced: by Richterich of Sweden, now Professor of Applied

Linguistics at Bern University in Switzerland, on a model for the 'common-core'; Professor Wilkins of Reading University, England, on the functional and notional organization of syllabuses for the 'common-core' - a language necessary to all learners whatever their special interests; by Dr. Van Ek of Utrect University in Holland on the language content of a first 'threshold' level of general communicative proficiency. These papers, together with a draft outline by the Project Director, Professor Trim of Cambridge University of the general principles on which a unit/credit scheme might be based, were published by the Council for Cultural Co-operation of the Council of Europe under the title: 'Systems Development in Modern Language Learning.'

On the basis of these papers, in 1973, Dr. K. Bung, working closely with the Project Director in Cambridge, produced a general model for the specification of operational language learning objectives taking into account the situations the learner would face, the social functions he would want language to perform, the topics he would have to deal with, the notions he would have to express, the skills he would have to exercise, the grammar and vocabulary he would need to command, and the phonetic system by which all this is effected in speech.

Such a programme cannot be realized in a year or two by a small group of experts. It requires the close cooperation of the many institutions, official, semi-official, public and private which are at present responsible for adult education in its various forms. It has been an important part of the Group's work to engage the confidence and cooperation of the more progressive and influential of these bodies, and its success must be measured by their response.

Another equally important concern of the Expert Group is for the development of large-scale learning systems. Such systems are most effective if they bring together mass-media agencies, adult education bodies, publishers and national examination boards into an integrated system embracing television and radio programmes, books, records, work in study circles or evening classes, correspondence tuition, residential courses and indeed all possible means of getting at the individual learner. Such multi-faceted, multi-media courses have to be carefully planned, so that each element has an appropriate and defined place in the overall learning system. At the same time, the elements must be combined in such a way as to allow the greatest flexibility to learners, who in their different situations will perhaps not be able to take advantage of all the facilities available. Thus the home-based student must be able to work as well as the evening class student; radio and television, though complementary, must retain a certain autonomy.

Experience in devising and administering such systems is already building up, especially perhaps in Finland, Sweden, Germany and Britain. The role of the Council for Cultural Co-operation Expert Group has been to bring together experienced producers, educationists and administrators so as to encourage compatibility between the various systems developed in different parts of Europe, and in particular to harmonize their objectives. International cooperation in the form of co-planning and possibly co-production of learning materials, courses and systems will then be considerably facilitated. For this purpose, a Colloquy of Users and Producers was held in London, between June 30 and July 2, 1975, organized by BBC on behalf of the Council for Cultural Co-operation. After discussing a system for the analysis and evaluation of multi-media systems proposed by Dr. Anders of Germany, the Colloquy prepared a number of pilot projects to be carried out in France, Britain, Germany and Sweden. Foreign language teachers are, for obvious reasons, among the most internationally-minded people. Perhaps that is why the work of the Expert Group has been so widely welcomed, and has received the generous and wholehearted cooperation of teachers, administrators and linguistic experts all over the Continent. Indeed, there is a keen interest in our work, conceived as it is for European adults, among representatives of other educational levels and other parts of the world. We may now feel not only hope but a growing confidence that it will make a considerable and tangible contribution to the growth of mutual understanding and cooperation amongst the peoples of Europe.

# THE INTERNATIONAL BACCALAUREATE

## AN EXPERIMENT IN MULTICULTURAL EDUCATION

by

James D. Wagner

The International Baccalaureate was first launched in 1967 to meet the needs of a rapidly expanding mobile community whose members are required to live outside their homeland and who send their children to international schools or internationally-minded schools. The International Baccalaureate is a complete and intensive two-year curriculum program culminating in a series of examinations, all at the upper end of secondary school or on the community college level. If successfully passed, the I.B. diploma is recognised for admission to almost all universities, even the most selective ones, the world over.

The International Baccalaureate, as presently constituted, is aimed at late adolescents who are intellectually gifted and academically motivated. The I.B. was originally drawn up for the twelfth-year and thirteenth-year secondary students in an international school or an academically oriented public or private school or college where the thirteenth year of secondary school is common. Primarily due to the interest and involvement of many of these schools and colleges, a six-year experimental operation period of the International Baccalaureate (1969 to 1975), in which extensive initial regulations and course syllabuses were developed, has just been successfully completed. Over 4600 students comprising some ninety nationalities had followed the I.B. curriculum at thirty schools and colleges by the end of this period. These students have been admitted to over 190 universities and technical institutions in thirty-three countries.

In the last few years, in a number of countries, schools and colleges which are not specifically international have started to adopt the program of the International Baccalaureate for domestic use. Government secondary schools in Mexico are currently experimenting with the I.B. and the governments of Malta, Mauritius and the Commonwealth of Puerto Rico are studying the possibility of introducing it. A group of colleges of further education in Great Britain have also adopted the I.B. In the United States and Canada, twelve schools and colleges are currently offering this program.

With the rapid increase in the number of schools and colleges offering the I.B. a student is given the mobility demanded in the "one world" we live in today. The existing network of schools and colleges has already made it possible for a Nigerian boy, after taking the program in Nigeria, to gain a full scholarship in pre-medicine at Yale. It has also made it possible for a Dutch girl, after taking the first year of her course in Tehran and the second at Copenhagen, to enter the university of Gröningen, and an Indian boy, after taking the first year in New York and the second in Geneva, to enter Princeton.

The philosophical basis of the International Baccalaureate is one stressing a general balanced education, leading to a fully-developed human being. In most of the world the emphasis at the upper-secondary level has been one of over-specialization on a strictly academic basis. Alec Peterson, Director-General of the I.B., has said:

> "It has been one of the failings of European education in the lycée, gymnasium or grammar school that, through over-concentration on the development of the academic talents of this gifted minority, the development of their common humanity has been starved."

And one only has to look at many developing countries to see how far these European failings have spread.

The I.B. attempts to develop in the student a capacity for conceptualization and analysis, a memory good enough to enable to student to keep in mind simultaneously necessary facts or concepts, a strong curiosity, a capacity for recognising, an ability to formulate new interpretations from available information, and a commitment to the intellectual formulation and solution of problems. Those who pioneered the I.B. point out that what is of paramount importance at this stage in a student's life is not what is learnt but learning how to learn.

Thus the general education stressed in the I.B. curriculum program is not one of encyclopaedic regurgitation. Montaigne once said that "It is a mark of crudity to vomit forth what we have eaten in the same condition." Too many examinations at the advanced level in upper secondary schools have demanded exactly that. Alec Peterson pointed out that:

> "General education, to those who have planned the International Baccalaureate, means the balanced education - that is development - of these mental powers and capacities which can make all of us more sensitive and humane persons and of some of us scholars and intellectual innovators."

Thus the I.B. expects from every student the study of some literature and of some subject drawn from the study of man, as well as the practice of some creative and aesthetic activity and some basic philosophical understanding of the forms of knowledge.

Those who formed the International Baccalaureate realized that there would have to be a balance between these curriculum reforms and the necessity to remain within the framework of what was required for entrance to universities all over the world. As a result of this realisation, the I.B. Office has felt that it must provide the student a balance between general education and individual specialization. Mr. Peterson went on to point out:

> "...the objective of giving the pupil a general conceptual framework within which to operate and at the same time developing a real understanding of the methodology of the subject are best achieved through a combination of basic outline courses with limited study of selected topics in depth - the German concept of exemplarisches lernen. Thus in literature or philosophy we rigorously eschew courses in the history of literature or of philosophy in favour of the more profound study of selected complete works or topics; and we try to test the extent to which the objectives of the course have been achieved by asking the pupil to reproduce the views of the 'authorities'."

In order to pursue an I.B. diploma a student must pick three subjects to present at higher level (individual specialization) and three at subsidiary level (general education.) These subjects must include two languages, and one subject drawn from each of the following areas: mathematics, experimental sciences, and the study of man. The sixth subject would be one of free choice based on a combination of the school's expertise and the student's interest. In addition all students would take a common course in the theory of knowledge, designed to unify these six subjects, particularly the disparate ones, and which would lead the student to reflect upon his experience in this curriculum program. Also, a half day a week for each student must be left free for active participation in creative aesthetic and/or social service activities.

Language A (first language) would generally be the native language of the student and thus could be taken at higher level, depending of course on the student's area of specialization. Language B (second language) would possibly be taken at subsidiary level, as even this level requires a student to have at least a thorough three or four year background. In the experimental sciences a student would take one of the following: biology, chemistry, physics, physical science, scientific studies.

In the study of man a student would take any one course in history, geography, economics, philosophy, psychology or social anthropology. For the sixth subject, the free choice area, a student could take a course in plastic arts, music or further mathematics. Or he could choose a classical language or an additional course in the areas of the study of man or the experimental sciences. In the theory of knowledge course, the emphasis would be on the fundamental nature of different types of knowledge, in order to encourage clear thinking on the part of the student. As Aristotle remarked, the mark of a wise man is to know what kind of evidence it is reasonable to ask for in replying to any question. Thus this is a common course which tries to get nearer to the understanding of what truth means in the disciplines.

In the I.B. curriculum program the degree of specialization depends on the student's choice of higher level subjects - a choice which will probably reflect strongly his vocational interests. Thus a future engineer might choose mathematics, physics and chemistry as his higher level subjects, with English, French and geography as subsidiaries, while a humanist might choose Italian, German and social anthropology as higher level subjects with mathematics, biology and art as subsidiaries.

A higher level course is generally composed of five periods a week over a two-year span with a subsidiary level course composed of three periods a week over the same span. Actually, two subsidiary subjects could be taken at an accelerated pace for five or six periods a week during the first year of this two-year curriculum program, with the students taking their examinations in these subjects at the end of the first year.

It is not necessary to complete the full two-year International Baccalaureate program to benefit from the formal agreements of recognition for university entrance which the I.B. Office has negotiated with universities and national authorities all over the world. And it does not mean that participation in the I.B. program is confined to the comparatively small though important group of intellectually able and academically motivated students who are seeking entry to selective institutions and would, in their home situations, be preparing for the G.C.E. 'A' Level, Baccalauréat, Abitur, Advanced Placement or Maturité. I.B. subjects may be taken individually, as well as in the complete diploma package, and lead to the award of a "certificate" in each subject taken. Thus, when the I.B. is introduced into a school, all students of average ability and above can participate to varying extents; some taking the full diploma program with the intention of entering Oxford or Freiburg or securing advanced placement at Harvard or McGill, while others take no more than one or two subjects at subsidiary level, as a prelude to an immediate vocation or entrance to "open entry" colleges. Increasingly I.B. subsidiary level subjects are serving as basic common courses for all students in many schools and colleges - particularly those in world literature and the theory of knowledge.

In regard to assessment it is important to realize that I.B. is not, in spite of its highly traditional name, simply a traditional "baccalaureate type" two-year curriculum program leading to a series of terminal examinations. As has already been pointed out, subsidiary subjects may be offered for assessment at the end of the first year. There is also provision for internal assessment of the six subjects half way through their normal two-year span. One subsidiary level subject can be based on a program designed within the school, approved by the I.B. Office, and then internally assessed by the teachers. In all subjects there is provision for internal, and therefore continuous assessment by the teachers, and every student is expected to produce one "extended essay" which he completes over a substantial period of time and which is then submitted both to his teacher and to an external assessor. This extended essay is invaluable in preparing the student for similar exercises at the university level, and has proved to be the most stimulating part of the program for most students.

The final examinations come in May of the second year and include objective and essay-type questions, as well as oral examinations of both face-to-face and recorded cassette types. The objective tests consist of multiple-choice questions which make up one paper, while the essay questions make up a second paper. In a few subjects like history both papers are essay. The entire examination in each subject of course stresses the ability of the student to think and to reason rather than to recall facts. They are marked by external examiners all over the world, usually specialists in the subject areas being tested. In each subject there is a chief examiner who must take into consideration the internal assessment of the student's teacher before awarding a final grade.

For the future the International Baccalaureate Office is considering diversification of two types. The first is the introduction of vocationally-oriented courses, the second the establishment of regional offices. The integration of general and technical education has long been a principle of the Council of Europe's educational program and has been paralleled by similar developments in both North and South America. As a first step, the I.B. Office is considering the introduction of two new courses, one in business studies and one in the principles and practice of office procedure, both designed in the context of international commerce and possibly leading, in conjunction with an appropriate pattern of I.B. courses, to an international diploma in commercial studies.

Since the founding of the International Baccalaureate Office in 1967 its headquarters have been in Geneva. As a result of strong support from Unesco, particularly as a result of Draft Resolution 18 c/5 at the Unesco General Conference of 1974, this office has been even more closely associated with the International Bureau of Education by moving its offices to the same premises. Due to the rapid expansion of the I.B. project since 1967, it has been decided to set up regional offices of the I.B. in England and America. Today, the first of these offices has been established in New York to serve North and South America. In the future it is proposed that regional offices will also be set up in Northern Europe, the Middle East, Africa and East Asia.

Thus in the International Baccalaureate we have a multi-cultural experiment which evolved from international schools which themselves are multi-cultural in the student body, staff and curriculum program they have. Just to cite a few examples, it might be pointed out that the International Baccalaureate is extensively offered in French as well as in English at the International School of Geneva, and that the Washington International School is pioneering a multi-cultural bilingual curriculum program in social studies from kindergarten through secondary school, leading to the International Baccalaureate as a "capstone."

Yet the International Baccalaureate, which has sprung from the common needs of international schools, is much more than this. As Clifton Fadiman said,:

> "The underlying importance of the I.B. is that it institutionalizes for the world's youth a truth which, since the Renaissance, we have forgotten. During the High Middle Ages all students were members of a great Western Community. They had a common education; they understood each other; they understood their world. Now, as the globe shrinks, as mobility increases, it becomes necessary to reinstitute, in a modern setting, this great idea of universal education. The I.B. is a great step in the direction of a truly international and humane, rather than provincial education for the best young minds of our country - and indeed all countries. It embodies an idea whose time has come."

The very fact that the International Baccalaureate has generated considerable interest on both the international and national educational scenes clearly shows the importance accorded it by educators and authors like Clifton Fadiman. They see the I.B. as a modest effort to help swing the pendulum of secondary and higher education back to the international, multi-cultural character it once had, with the hope that such a swing would reduce the perils of cultural nationalism and thus avert war.

For this reason, as well as for other more pedagogical reasons, many educators consider the I.B. to be a reform movement aimed at changing existing secondary school and college curriculum programs which lead to national, state or private examinations such as the G.C.E. 'A' Level, the New York State Regents and the College Board Advanced Placement. In this respect it is important to realise that the International Baccalaureate is not primarily an examination system but a program for complete human education. Thus, the I.B. is not attempting a compromise between national educational systems but rather seeks to be a transnational multi-cultural system designed to meet the needs of our era.

Finally, the International Baccalaureate is the first successful attempt, admittedly on a small but growing scale, to put into actual practice the concept of a "one-world" oriented curriculum program in at least twenty-three countries located around the world.

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# THE EFFECT OF THE STAGE ON THE AUDIENCE

by

Melahat Özgü

A lot has been said and written regarding the educational function of the theater. A symposium on this subject was recently held at the Humanities Faculty of Ankara University. The participants in the symposium recognized that the educational function of the theater arises from its essence, as well as its content. This is true because the essence transmits its formative quality through influence; but influence is a spiritual phenomenon which is a living process that cannot be reduced to the general molds of concepts. Art, on the other hand, is communicated in images. From this fact style emerges. For style is a third dimension between nature and man's subconscious. This is why style can never be simply shaped by the concepts of the dramatic subject matter. Composing and staging always transforms concepts into life. The German poet Schiller declared:

> Although a visual play is definitely more effective than are dead letters or dry narrations, the stage with its rules makes an even greater impact.

Schiller's words make it evident that it is the essence of a play that influences the audience, and that the stage is an important aspect of this impact. It is for this reason that the theater possesses a mysterious influence, far greater than that of all the other arts. Now, what is the source of its power?

Some of the subjective phenomena concerning mankind have connections with the objective experiences of human beings. These objective experiences are what we can term the "stage" in the theater. There are principles of the stage which shape both it and all of the dramas that are performed on it. These rules of the stage also confer upon it a peculiar power to influence the audience. Its power is conveyed through geometric movement and images which may be horizontal, vertical, slanted, centrifugal or centripedal. Through such patterned images, feelings make their way into our souls. These images would be completely inactive on a bare stage. They absolutely require personae to animate them, and then their movements occur and occupy certain units of time. They also influence our perceptions of those epochs, for only when the movements suddenly stop or there is a conscious change in the pace of the action; or when the tempo changes into higher or lower degrees of suspense, do we again become aware of time.

Humanity, time and space are three interrelated realms. Human beings move in space and time. They develop by acting and creating meaning or significance which is peculiar to themselves. It is this creative process which the stage illumines. This is the mystery that underlies all great theater. It is this principle that makes what occurs on the stage even more impactful than what actually happens in real life. For, whenever an incident drawn from daily life is dramatized and presented on the stage, its significance is heightened and it acquires a level of expression and meaning that real life lacks. A single man walking across an empty stage is much more striking than a lone person crossing a street outside would be. Human beings enrich life by walking, standing, gesturing and toiling, to be sure; but all of these simple actions become imbued with special meanings on the stage. And their added meanings influence us as we view the drama, so that it is as if we were watching the action through a concave lens in which its dimensions are projected larger than life size. We are then enabled to perceive whether an action is proper or not, intuitively know if sentiments are true or false, and recognize whether a thought is progressive or reactionary. In short, an actor either enhances the power of a particular situation, or ruthlessly exposes all of its irony and weaknesses.

Human experience is accelerated, intensified, magnified and strengthened by the dramatic power of the stage. Things that are crude become even cruder; the fine finer, and the concrete more solid, and what is meaningful takes on added significance. Drama has the power of revealing what has only been implied. It makes it possible for us to visualize aspects of the world that seem inconceivable, and it can render conscious what has been unconscious. In fact, dramatic impact can animate our emotions which would otherwise remain inactive within us merely as dormant intuitions or dull images. As the Swiss dramatist, Max Frisch, says: "These great powers present to an individual a single day or a whole life, a fate or an entire existence that fills the space on the stage." As a result, the stage is truly "a window opening onto thought" rendering the very essence of life rather than simply producing a copy of existence.

The dramatic powers of the stage are potentially so great, in fact, that they must be presided over by a stage manager who is adequately critical and responsible. The director of a play takes upon himself the life and death powers of a physician. Like a medical doctor he has in his hands the instruments that can be used as an antidote for overcoming the inflamatory or unbridled impact of the theater. His techniques can have a healing effect on the "burnt" spots, just as would an ointment, controlling and mitigating the pain of these wounds.

Every aspect of the performance should have an impact. However, the amount of the dramatic dosage must fit what is being represented. It should not be too little or too much. If the dramatic means are not in keeping with the drama's end, the effect will be reduced, fall short of the viewer's expectations,or become ludicrous. Consequently, that attempt at theater will have been unsuccessful and the work of art will have been wrongly staged or totally destroyed. The sensation will not be convincing, but rather will bore the audience. Thus, as in any other of man's worlds, the stage is effective only when the essences of all of its influences are skillfully blended and used in the proper places. As Goethe pleaded:

> Man's external actions should be taken with measured control, but what is within his soul ought to be heightened and intensified.

For instance, if the director tries to suddenly change the manner of walking that an actor has adopted throughout rehersals, claiming that the new movements are "for the sake of the effect", the hasty invention may actually hide the playwright's message. It isn't true that "anything goes" on the stage. There are distinct perameters of credibility in this world, too.

But here you may say that the powers of the stage might be very effective, even if they don't agree with the intentions of the author of the play. It is true that the theater originated as a mimic art independent of the text. You can claim that it is the actor and not the dramatist who rules, and that the director has a free hand to stage the play and contrive its action according to his own genius. But this is true only within distinct bounds.

Both here in Turkey and in the rest of the world, to be sure, drama has reached its most glorious heights as the theater of improvisation. For example, pantomime is considered the height of dramatic skill. But early in its history, pantomime became related to literature. It began to borrow literary themes and motifs. Pantomime got involved with literature not because of any rational decisions made by philosophers and politicians, but because there was a natural desire to increase the mimic repertoire. Influenced by the increasing roles, new costumes and masks were invented. It might seem that this could be an endless process. In fact, however, Oskar Schenimer points out that:

> The number of stage costumes is, in fact, very limited. It is rather strange that we have fixed it like this.

For traditional comedians the costumes were derived from the shape of their bodies. The appearance of Arlechino, Colombine and Pierrot in the old Italian commedia dell' arte never changes. The costumes of Karagöz, Hacivat, Kavuklu and Pişekar in Turkish shadow plays similarly are always the same. If we changed them, these characters would no longer be credible.

Sometimes the world of drama has tried to get rid of the rules. It has struggled to break free of all constraints and revolutionize the stage. Although these radical attempts have brought new possibilities to the theater, they never succeed in completely freeing mime from the perameters of literature. The reason for this is that images can never be totally separated from words. The link is necessary on both sides, for without it the didactic factors have lost their dialectic. By joining concepts with images, the stage conveys signification. Then, just as do other worlds created by humanity, it is able to communicate the distinction between good and bad, what is beautiful and what is ugly, the useful and the useless. Therefore, the stage provides a context in which an audience can experience the humanizing and educative effect of the merging of essence and form. It is precisely through the same interfacing between imagery and concepts that world education is also able to have a holistic impact upon the learners, in which its didactic functions produce a dialogue.

# THE WOMEN'S MOVEMENT IN WORLD EDUCATION

by

Malana Pettite

". . . a man dare not be too careful about how he speaks these days; for there is a women's movement now." No doubt the person who made this statement was talking about the contemporary women's liberation movement, for the general press and even feminists in their own publications such as Ms. Magazine apply the term "women's movement" only to the feminist cause. But the term "women's liberation" is often incorrectly used by people who are less familiar with the movement. Speaking about "women's lib" is taboo, since that is the slang equivalent of the term "nigger" applied by bigots to blacks in the United States.

An improved historical perspective now makes it evident that there has always been an omnipresent women's movement. Evelyn Reed talks about this in Woman's Evolution, although she would probably deny that there has been a genuine women's movement in every historical period. Those who struggled to liberate women throughout ancient history have been somewhat obscured. However, the ever increasing efforts made by feminists from the Sixteenth Century until the present are now becoming better known. Indeed, American history is being uncovered to reveal that Indian women on tribal councils were often in positions of political leadership long before the American continent had been discovered by white men. Yet, these tribes also practiced sexism, as has every other culture.

In order to understand the women's movement and estimate its impact on world education, we must recognize its origins and forms. Time and space will curtail the analysis of its origins, but we can explore its definitions and trace the struggles of feminists for survival and world improvement. Even this less ambitious undertaking should go a long way toward fostering appreciation of and respect for the modern women's movement.

The women's movement is a feminist response to anti-feminism and non-feminism. It is a stage in the idealogical and political evolution of women - collectively and individually - in which its participants often achieve great notoriety usually accompanied by strong conviction, self sacrifice and perseverence. Their activities are usually a positive force for humankind, but they can also contain negative aspects as well. Overall, it is clear that sexism contains parallel processes to those contained in racism. There are always those who do the discriminating and those who are discriminated against. As a result of the anti-feminism and non-feminism, a counter-activity is created which struggles for civil and social rights. Its degree of activism is similar to the militancy that often accompanies anti-colonial efforts to achieve national independence.

Anti-feminism requires no detailed explanation. Today, it is represented by people such as Phyllis Schlarfy, leader of the national "Stop ERA in the United States" organization, and Mrs. Annette Stern, who came out of the kitchen to combat ERA and its so-called "Women's libbers." Anti-feminist women are women who in reality choose to support sexist myths and stereotypes regarding women.

Non-feminists, on the other hand, although they may consider themselves to be anti-feminists, often find that their stand and actions are exasperating to their anti-feminist sisters. The difference is that non-feminists refuse to take into account any thoughts about their sex or to consider the possibility that males may have subjugated them. Non-feminists are likely candidates for conversion to the feminist cause when their awareness grows. Many prominent women in history from Joan of Arc to Eleanor Roosevelt illustrate this trend. Women such as Ann Giordano, a community worker in New York (*Ms.* Magazine, March, 1976) and Lieutenant Commander Kathleen Byerly, U.S.N. (one of *Time* Magazine's twelve women of the year) exemplify the non-feminist category.

Before tackling the perplexities of feminism, we must first define sexism. Sexism is many times incorrectly equated with chauvinism. But true chauvinism is simply an absurdly exaggerated enthusiasm for any cause. However, real sexism is disrespect for women in their personal beings. It seeks to demean women's human feelings of talent, their capabilities and goals, and to subvert their rights as human beings. Sexists define women as little valued tools in the service of men.

## Feminism

A true feminist who can define feminism completely and without any difficulty is yet to be found. This ambiguity is caused because feminism is an ongoing process, which is best defined in daily practice. But it certainly does encompass a defense of human dignity by insisting on respect for all people with an emphasis on valuing women with all of their attributes: emotional, mental and physical. Feminists advocate having freedom of choice regarding one's life style. Contrary to many people's beliefs, men can and should be feminists too, for feminism isn't a plea for sexism in reverse! Two of the most outstanding male feminists in history were Frederick Douglass of the United States during the abolition period in America; and Mustafa Kemal Atatürk, who mandated unveiling the faces of Turkish women, saw to it that they were granted full civil rights, and encouraged them to participate in every aspect of national life.

## Comparative Feminism

Human beings are commonly separated by barriers of language and traditional customs. Yet differences in their tongues and behavior have not divided world feminists. There are basic similarities in feminism anywhere in the world that even transcend the boundaries of time.

First, feminism emerges from national struggles as it did during the French Revolution, the Bolshevik Revolution, the Turkish Revolution, the struggle for abolition in the United States during the 1840's and 1850's, and the Algerian and Cuban Revolutions. Feminism has been a part of the Civil Rights struggles in the United States since the 1960's, and it is now active in Angola. We can anticipate a feminist rise in Rhodesia and South Africa next. In order to free the people of any society it is necessary to liberate the women from authoritarian regulation and exploitation.

Secondly, around the world feminism has originally been instigated by middle class women. The news media then usually try to distort the movement by claiming that it merely involves bourgeois women, rather than recognizing that it is a struggle that involves all human beings, rich and poor, men and women.

Third, feminism is always related to the issues of population planning and family life. Around the world, women of all races and classes are demanding information regarding birth control, contraceptives and abortion. However, these same women are equally militant regarding the evils of forced sterilization and experimentation on women who are economically deprived.

Fourth, from Africa to India and throughout the Middle East, women are voicing agreement about their need for career education and vocational training that will open up to them the doors to meaningful, self-supporting work. They recognize that only when they are prepared to make a contribution to society equivalent to that being made by men will they be less dependent on masculine whims. Only then will they not have to endure the violent physical abuse of some men.

Although these four shared commitments are powerful motivations, world feminists have had some difficulty attracting other people to the movement for several reasons. Men may fear being considered sissy if they espouse the feminist position, while some women are afraid of being labelled lesbians. Especially oppressed groups such as black women, disabled women, older women, or even fat women in the United States may believe that feminism will polarize them from their men. If this were true, feminism might tend to subvert the other aspects of complete liberation. Actually, far from undermining the efforts to obtain full freedom, feminism is a fundamental dimension which cannot be ignored if real freedom is to be achieved.

## Comparative Sexism

Although American men, and both men and women from other countries as well--especially those who live in Islamic nations--tell us how grateful we should be to live in the United States, this is open to question. It is true that American women have some freedom regarding getting married, can go out into the street whenever they so choose, and can do the types of work that they desire in many cases. It is true that American women have fewer constraints placed on them than do women in many African states, the Soviet Union or some parts of Asia and Latin America.

Actually, however, women in the United States and other industrialized nations suffer from sexist discrimination on a different plane than do women in developing nations. Technological advancements and economic progress will eventually free women from carrying water and tilling the fields by hand. Soon they will have access to many new comodities. But unless they make loud protests, they will still find themselves excluded from the higher paying jobs and kept out of policy making positions. Even when women begin to achieve some upward mobility, as has been demonstrated in the economically advanced countries, the competition creates anxieties and pressures that may lead to other brutalities being aimed at women by frustrated men. If the battle of the sexes intensifies, women may find themselves the losers due to rules of seniority. Women have usually only recently obtained even token equity, so the "last hired, first fired" process tends to hit them harder.

## Veiled and Unveiled Faces

Women in advanced countries usually are not walking around with their faces veiled. Even the Black Muslim cult in the United States has now given up veiling its women. Nor are women normally forbidden to drive automobiles or ride bikes and motorcycles. Nevertheless, many women in the United States wear unseen veils. They are afraid to go out at night even to attend a meeting or participate in a church vigil. It is dangerous for them to stay home alone or with other women, for the absence of a man in the house as a protector makes any woman a potential pray for rapists.

Mild advancements in anti-rape legislation have not yet expunged the indifference of the courts toward the rape of women. Whether stated or implied, the mentality persists that, whether she is three or eighty-three, the woman must have encouraged the rapist or was having an affair with him. When I have accompanied rape victims to court in Philadelphia, I have witnessed many rapists being exonerated of the charges of having beaten and raped the victim, but found guilty of breaking and entry or robbery in some other case. Obviously from ancient Sumeria to present day Pennsylvania, property is considered more valuable than the physical well being and human dignity of women! Medical evidence of bruises, semen and traumas are all disregarded, along with the testimony of eye-witnesses such as policemen. How can women's faces truly be unveiled in the face of such danger and injustice?

Sexism seems to vary with the degree of affluence that a society achieves. In most traditional societies, men at the grassroots level are very sexist and cautious regarding the progress of women's rights. Yet these same men often respect better prepared and highly qualified women who have achieved their goals of becoming leaders. Even men who wouldn't think of supporting or encouraging their own wives, will still appreciate the abilities of other women. In post-industrial nations, such as the United States, however, a qualified woman who reaches a position of power and prestige usually encounters opposition and degradation from her male peers. She will be accused of being aggressive, a witch, or even be compared with dictators.

## The Women's Movement in World Education

The effect of the Women's Movement on World Education has been to broaden its dimensions. Due to it, world educators have had to realize that development is impossible if the potential of women is ignored or neglected. There can be no substantial peace in the world until women are accorded their rights along with all other human beings. As the women of Northern Ireland have demonstrated, women must work with men to abolish the learned and practiced aggression that results in war and devastation. Multicultural education will fail unless the ethnic contributions of women receive equal recognition with those of men. And certainly, population and family life education is a farce if it does not involve women in its conception and design, as well as its implementation. Indeed, men and women feminists are the true exponents of education that helps to make humanity humane.

# THE NEGATION OF PEACE EDUCATION

by

Magnus Haavelsrud

In the many articles and books on the subject of peace education I have not come across attempts at defining peace education by stating what it is not. Maybe the reason is that it would be too "negative" in the sense that it would alienate many educationists from the idea of peace education. Inspired, however, by the idea that peace education is very close to what Paulo Freire calls "conscientization" and the *pedagogy of the oppressed*,[1] I feel quite strongly that peace education is more than words. It is also a question of deeds or practical application in a world of contradictory and antagonistic forces. In discussions with a variety of people from various countries I have noticed that nobody is against the ideas of "peace" and "education". Even the idea of "peace education" has received its blessing from *all* the member states of Unesco by the adoption in 1974 of the "Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms."[2] How can we avoid the danger of talking about peace education in a relative sense, i.e. a type of education whose fundamental principles would vary according to the tastes of groups in power, including those who are oppressive. In order to solve this dilemma I have found it necessary to state what I think peace education is not.

Earlier I wrote an article on "Principles of Peace Education".[3] The underlying motive for my desire to state what peace education is not has grown out of the interaction with many educators who applaud peace education in words, but are unable to see the practical implications of these words upon their own concrete situations. I think peace education can find its application at all educational levels and also in informal or out-of-school education. Therefore, the first requirement is that educationalists who agree with the ideals of peace education must be capable of practicing in their own concrete situations what they assert that they believe in theoretically. In other words, an educator who is interested in peace education not only *can* but *should* practice the ideals of peace education. If peace education becomes only rhetoric, it is not peace education any more. Most of you would probably agree to this statement. However, you might disagree if we started to take a detailed and critical view of what you are actually *doing* in your universities, schools, classes, and programs. I think all of us have a problem in acting according to our own theories. Those who come to an international conference on peace education may not actually be peace educators if they are theoreticians only and avoid the touchy matter of applying their own theory to the practical situation they are in at home, in the university, in the school or in the bureaucracy.

Principle 1: Peace education is not only words, but action in one's concrete situation as well.

To me peace means social justice, economic well being, elimination of physical violence, ecological balance, and participation in decision-making.[4] These peace values apply to all people and not only to a few. In this sense we all know that the world has no peace, nor is it moving in the direction of peace. Quite a few people in power are making it difficult to move in the peace direction and a majority of people are denied the education that does not take away their ability to think independently in dialogue with each other.

If peace education requires that people gain power to determine their own situation and act accordingly, we must take a close look at the communication pattern between the teacher and the students and the communication pattern among the students. I submit that here is the key to peace education, i.e. the form of communication allowed. If the teacher spends 80% of the time in school in imparting predetermined knowledge - the thoughts and wishes of the students are systematically downgraded and the students develop apathy and passivity as a result of their own frustration with this kind of teacher. The problem can be put simply: Are the premises for selection of problems to the discussed and answers to these problems given most of the time by the teacher or by the students?

Principle 2 (form): Peace education is not present when the teacher makes all or most of the decisions about what should be learned and how it should be learned.

In peace education the student must use his or her imagination for constructing alternatives to existing processes and structures in society. Peace education must give the opportunity for active participation in creating future society and not deny the rights of students to give a name to the world in their own language.[5] This means that the content of education must include different time perspectives (past, present, future) and be concerned about processes and structures on both micro and macro levels. If problems at one time and at a certain level are not seen as being related to problems at other times and on other levels, it is not in my opinion peace education.[6] And this is why the very form of education becomes content, because an oppressive form of communication is the product of an oppressive structure external to the educational process itself coupled with a lack of consciousness among students and teachers. Hence, an awareness of the form of communication in which one is partaking is useful and necessary for the understanding of larger processes and structures. Likewise, it is useful and necessary for the understanding and creation of alternative forms of processes and structures external to the educational activity itself to become aware of and put to practice a liberating form of communication. This dialectic between form and content, so important in peace education, is an example of the connections mentioned between problems at one time at a certain level and problems at other times and other levels.

Principle 3 (content): Peace education is not present if transcendence of existing reality is made impossible by limiting the content to uncritical acceptance of "expert" knowledge related to limited time and space dimensions.

In all human relationships the processes of interaction depends to a great extent upon the unseen structure operating as a result of earlier political, religious, cultural and economic processes. The Western capitalist structures (international, national, subnational, school, family) are characterized by dependency and domination (asymmetric relationships where power and resources are unevenly distributed.)[7] In the school this asymmetric structure is reflected in the selection mechanism and in the teacher - student relationship. The teacher is the center of communication in a group of people usually numbering thirty or more. These structures of domination must be broken up in order to create structures of interdependence on an equal basis for all. If steps are not taken in this direction, I would be hesitant upon using the word peace education. At least, one can say that peace education is not present if the teacher is unaware of his or her own domination and oppression of other living human beings. A school advocating democratic ideas and justice is an anachronism if justice and democracy cannot be practiced in the school. Of course, the school can limit itself to verbalism, although everybody, including students, will know how to distinguish rhetoric from true knowledge. True knowledge can be practiced - it is not constituted only of symbols.

Principle 4 (structure): Peace education is not present if steps are not taken to change the structure of domination and oppression in the direction of structures of interdependence and equality.

These four principles of what peace education is not have been discussed without reference to an overall analysis of what is possible to achieve.[8] Hence, another condition of peace education activity is that it must be seen in light of an analysis of society at large. If one should not compromise any of the above principles in an educational project, it seems that sufficient "open space" in the educational and political situation need to be present. I assume it would be suicidal naivité to embark openly upon peace education projects of this kind within the educational systems of a great many nations without violating some of the fundamental ideas presented above. I must emphasize the words "openly" and "within the educational systems" in the previous sentence. The opposites would be "covertly" or "underground" and "outside the educational systems", i.e. peace education can be conducted and is being conducted among the people in many repressive regimes outside the official institutions. If peace education is to contribute towards peace, a strategy for its realization must come from a serious analysis of the overall political situation in which the project is supposed to take place.

Principle 5: Peace education is not present if it is devoid of a strategy determined through a political analysis of the context.

Many educators seem to believe in the myth that everybody in this world can be educated for peace. This myth is based on the assumption that if education can contribute towards making everybody "nice" we shall have a better world in the future. This is a false assumption because it does not take into account that the oppressor as well as the oppressed are not operating as persons only, but act in relation to their position in the structure.[9] I think it would be a waste of resources to design a peace education project for the presidents of those multinational companies which are in part responsible for economic imperialism.[10] The only purpose, in my opinion, would be in case their new awareness had the effect of causing them to resign their positions and join the forces for peace. One of the vice-presidents would then take over and continue robbing in the name of economic development and growth. The structure of oppression would be left untouched and the accumulation of capital would continue just as before. This structure - blind peace education - does not contribute towards peace, but aids oppression and violence. A peace education project must seek to contribute towards the creation of power among those people who have no power. Therefore, it becomes a requirement of all peace education projects that they are directed towards those groups whose position in the structure is marginal, or to those elite groups who are committed to the interest of the marginal groups.[11] Needless to say, these groups constitute the large majority of the population in most countries. If some peace education projects should be conducted among elites, the analysis must indicate what can be achieved as far as changes in a peaceful direction is concerned.

Principle 6: Peace education is not present if it lacks a structural analysis for determination of which group(s) in society is (are) most likely to be in a position to contribute towards peace.

These six principles on what peace education is not - on theory/action, on form, on content, on structure, on political space, on structural analysis to identify the most likely peace agents - may not qualify too many educators with the title of peace educator. For instance, am I qualified myself? The answer to this question can only be found by giving you sufficient information about what actions I am taking in concrete situations and the reasons I have for these actions. It would go beyond the scope of this paper to include this analysis here, although the question is of great interest, at least to myself. The reader should know, however, that the present article is an attempt on my part to arrive at criteria useful in doing such evaluation of my projects, and I can only hope that other educators would find my reflections relevant to their own attempts at developing a pedagogy for peace.

## Notes

1. Freire, Paulo, Pedagogy of the Oppressed. Hammondsworth: Penguin Books Ltd., 1972.

2. "Recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms." Adopted by the General Conference at its eighteenth session, Paris: UNESCO, November 19, 1974. See also: "Implementation of the Recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms", Report of a Meeting of Experts held at UNESCO House, Paris, 15-19 March, 1976.

3. Haavelsrud, Magnus, "Principles of Peace Education" in Magnus Haavelsrud (ed.), Education for Peace: Reflection and Action. London: IPC Science and Technology Press, 1975, pp. 250-268.

4. These are the peace values advocated by the Institute for World Order in New York, USA. See also: Johan Galtung, "Violence, Peace and Peace Research", Journal of Peace Research, Vol. 1, 1969, p. 183.

5. Freire, Pedagogy, p. 61.

6. For a more detailed analysis of this idea see Haavelsrud, Education for Peace, pp. 255-261.

7. Galtung, Johan, "Schooling and Future Society", papers no. 7, Chair in Conflict and Peace Research, University of Oslo, 1975, pp. 7-13. See also: Betty Reardon, "Transformations into Peace and Survival: Programs for the 1970's" in George Henderson (ed.), Education for Peace: Focus on Mankind, ASCD 1973 Yearbook. Washington, D.C.: Association for Supervision and Curriculum Development, 1973, p.131.

8. For a good example of such analysis see: "Socio-political Analysis of the Neapolitan Reality and Program of Intervention for the Social Operators of the Center for the Year 1975-1976," paper written by the team operating the Community Center of Materdei, Naples, 1976; not published.

9. For a discussion of the possibility that a member of the oppressor class might join the oppressed in their struggle for liberation, see Freire, Pedagogy, pp. 36-37.

10. I know of one instance in which a peace institute in the United States arranged seminars for heads of MNCs.

11. See the analysis provided in the paper written by the team operating the Community Center of Materdei, and also Freire's discussion of the problem for the oppressor to move from one pole of the contradiction to the other, i.e. oppressors joining the oppressed. (See note 9.)

# PEACE STUDIES, VALUES AND DEVELOPMENT

by

Howard A. Reed

In recent years scholars in a number of countries have begun to lay the groundwork for a new field of academic inquiry called Peace Education, or Peace Studies.[1] This paper reviews some of the current trends in Peace Studies, suggests norms or values on which the search for peace depends, and points out the relevance of Peace Studies to individual, national and global development.

The growth and spread of Peace Studies in the United States is a very recent phenomenon. Its immediate origins appear to spring from post World War II efforts at peace making, reducing the dangers of nuclear and conventional arms, nuclear wastes; and supporting more constructive and harmonious relationships through the United Nations system and bilateral, multi-lateral, regional or international agencies such as the European Common Market, Organization for Economic Cooperation and Development, World Bank or World Court. The need for Peace Studies was underscored by events such as the trauma of the Vietnam War, the nuclear confrontation with Russia over Cuba in 1963, the assassinations of President Kennedy, his brother Senator Robert Kennedy, and of Martin Luther King, Jr., riots and burnings in U.S. cities and widespread student unrest in the 1960's, the mushrooming burden of military costs and growing awareness of the current needs of poor, weak and underprivileged people in U.S. society and in the less developed world.[2]

During the 1960's a number of individuals and groups began to collect the basic data and, through continuing research, to lay the practical and theoretical foundations on which to build individual courses and later more integrated Peace Studies curricula. This enterprise is still in its early stages, but already certain tendencies or trends are emerging and have engaged the particular attention of scholars in several different disciplines and areas of the globe.

There are many different approaches to peace research and studies. For example, students of peace and conflict concerned with strategic analyses and how states or other agencies can gain advantages include Thomas Schelling[3] and Amitai Etzioni.[4] Contributors to the

Journal of Conflict Resolution such as Kenneth Boulding or Anatol Rapoport examine conflict as a system of interaction in which some similarities can be found at different levels of conflict. Kenneth Boulding has written on many aspects of peace and new world structures.[5] The study of international relations is another approach to research on war and peace issues exemplified in the writings of Karl Deutsch or Herbert Kelman.[6] There is also the newer field of peace research, originating largely in Europe, and identified with scholars such as Johan Galtung.[7]

The work of three private agencies in the U.S. since 1960 illustrates many of the conceptual, methodological, practical and cooperative steps taken to foster research, teaching and action in peace studies. These agencies are the Institute for World Order, Conference on Peace Research in History, and Consortium for Peace Research, Education and Development. A review of their activities reveals a good deal about the evolution of peace studies in the U.S.

## THE INSTITUTE FOR WORLD ORDER

Grenville Clark and Louis Sohn's classic World Peace Through World Law, 1958[8] and subsequent editions, notably the revision of their Introduction, with supplementary essays by Elizabeth Mann Borgese, Saul Mendlovitz and others (1973) provided the starting point for a series of readings and studies published by the World Law Fund, a private agency founded in 1961 in New York City. It was renamed the Institute for World Order in 1972.

The first publication was a set of readings edited by Saul H. Mendlovitz, entitled Legal and Political Problems of World Order, 1962. The next was a four-volume series edited by Richard A. Falk and Saul H. Mendlovitz entitled The Strategy of World Order, 1966, which has become a recognized text for courses in international organization and relations. Both were published by the World Law Fund, New York.[9] The Clark-Sohn Text and supplementary readings by Mendlovitz and Falk had formed the basis of courses in from 400 to 500 colleges and universities in the United States by 1964, and exceeded 1000 by 1975.

Professor Mendlovitz has argued cogently "for the validity of the Clark-Sohn model as an instructional or teaching vehicle, a research tool and a means of socializing action."[10] This imaginative, carefully reasoned analysis of the need for major changes, a clear vision of the "preferred future" and of viable transitional steps toward the desired goal of a new world order by the decade of 1990 has been supported by such diverse scholars as Barbara Ward, Stanley Hoffmann and the late Arnold Toynbee.[11] However, as Mendlovitz admits, when in 1966 the World Law Fund began to explore,

> What, if any kinds of instructional programs were being conducted on war prevention...in various regions of the world...and discussed the issues raised by the Clark and Sohn model with scholars in the Soviet Union, Latin America, and Western Europe...it became obvious that a worldwide educational movement would require a worldwide academic input. Materials prepared exclusively by scholars in the United States, no matter how well-intentioned,were met with justifiable suspicion and sometimes outright hostility in other regions of the world. The Clark-Sohn book was read as focusing primarily on the problem of war prevention and was accused of ignoring the priorities of other regions of the world and as thus considered inappropriate in educational settings outside of the United States.[12]

Consequently, the World Order Models Project (WOMP) was thus conceived in late 1966 as a way of

> generating scholarship which would concern itself directly with the foremost global problems and the question of operationalizing world interests. Such a research program would create the materials essential for the creation of a truly worldwide educational program.[13]

This World Order Models Project involves nine teams of scholars from different world regions cooperating on several levels. First, they represent their respective nations or regions; next they try to think and work in transnational, less representational, global ways and finally, they keep in close communication with each other and with Professor Mendlovitz, the overall project director, in their effort to develop a new planetary vision of world order and the concrete steps by which to move toward it systematically by 1990. The research teams are drawn from: 1. West Germany; 2. Latin America (Chile); 3. Japan; 4. The U.S.; 5. India; 6. The Soviet Union; 7. Sub-Saharan Africa; 8. Non-territorial; (Johan Galtung, International Peace Research Institute, Oslo) and 9. "representing a perspective of the Arab States, Georges Abi-Saab, Graduate Institute of International Studies, Geneva, a citizen of Egypt, will write a critical essay, based on his readings of preliminary drafts of the Project's documents"; 10. The Institute of World Order invited mainland Chinese participation in the project in 1969. As the invitation was not taken up, Paul Lin, professor of Political Science at McGill University, Montreal, who is a specialist on the People's Republic of China, agreed to prepare an essay reviewing the WOMP which appeared recently in one of several volumes based on research conducted under this project, entitled, On the Creation of a Just World Order, edited by

Saul H. Mendlovitz, (1975). The other volumes in this series which have appeared or will be published in late 1976 or earlier 1977 are noted below.* *Alternatives: A Journal of World Policy*, issued by North Holland Publishing Co., Amsterdam, 1975, has an international Editorial Board including several scholars associated with the WOMP. Its editor is Rajni Kothari, director of the WOMP team in India.

The Institute for World Order has also developed a school program and a university program to develop curricular materials and encourage Peace Studies at the primary, secondary and higher educational levels. In 1974 Betty A. Reardon, Director of the School Program, was appointed a consultant on peace education to the U.S. National Education Association's Committee on the American Revolution Bicentennial. Dr. Helen D. Wise, the NEA President-elect, stated "...that the public, teachers and students are ripe for drastic reforms in education...to foster the development of human rights for all people in a peaceful and worldwide society. This will require significant changes in curriculum instructional materials and teacher education."[14] The NEA, which is the largest U.S. professional association "...is directing its efforts at the international and domestic education levels of its 9,000 state and local affiliates and its 1.3 million members."[15]

The Institute's University Program has fostered the development of major peace study centers at seven strategically located universities in the U.S. and in collaboration with the University Consortium for World Order Studies (founded in 1971 and supported by the privately supported Fund for Peace, set up in 1967) encourages fellowships in World Order Studies and research in four main areas. These are: 1) the Future of the International Legal Order (directed by Professors Cyril E. Black and Richard A. Falk of Princeton University); 2) Technological Innovation and World Order (under the direction of Ernst Haas of the University of California at Berkeley, Joseph S. Nye of Harvard University, and Eugene B. Skolnikoff of the Massachusetts Institute of

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* Falk, Richard A. (1975). *A Study of Future Worlds*. New York; Free Press.

Kothari, Rajni. (1975). *Footsteps Into the Future*. New York: Free Press

Mazrui, Ali. (1976). *World Federation of Cultures*. New York: Free Press

The volumes prepared by World Order Models Project teams in Japan and Latin America, and that written by Johan Galtung from a transnational perspective are to appear in late 1976 or 1977. The original WOMP team in Russia has dispersed and an alternative group plans to submit their findings in the autumn of 1976.

Technology); 3) Transnational Processes and International Order (under the direction of Joseph S. Nye of Harvard University); and 4) World Public Order Program (directed by Myres S. McDougal, Harold D. Lasswell and W. Michael Reisman of the Yale Law School.)

The establishment of a network of several regional curriculum development, teacher training and peace research centers in various parts of the world is being considered. These would cooperate with existing centers such as the Gandhian Institute of Studies, Varanesi, Gandhi Peace Foundation, Delhi and other Gandhian Centers or Santiniketan in India, the International Peace Research Institute in Oslo, the International Peace Research Association, Grŏningen, the Richardson Institute for Conflict and Peace Research of the Conflict Research Society, London, or the Stockholm International Peace Research Institute (SIPRI), set up on 1 July 1966 by the Swedish Parliament to commemorate Sweden's 150 years of unbroken peace.

## THE CONFERENCE ON PEACE RESEARCH IN HISTORY

The Conference on Peace Research in History was organized in late 1963 by a concerned group of members of the American Historical Association (with which it became formally affiliated in 1966), and of the Organization of American Historians. The CPRH serves as a clearing house for historians and activists concerned with peace, nonviolence, conflict resolution, disarmament, and antimilitarism. Its several committees include those on "course and study, bibliography and archives, and urgent research problems." (From a 1972 statement by Berenice A. Carroll, former CPRH president) It organizes scholarly panels and meetings at A.H.A. and O.A.H. conferences, sponsors regional and national conferences (the 1972 topic was "Peace Research and Its Impact on the Curriculum"and that in 1974 dealt with "Multinational Corporations and World Peace") issues a newsletter and the interdisciplinary _Peace and Change: A Journal of Peace Research_, published at California State College, Sonoma, Rohnert Park, California 94928.

Three CPRH members, Blanche W. Cook, Charles Chatfield and Sandi Cooper,edited _The Garland Library on War and Peace_, New York, 1971-74, a collection of 360 titles reprinted in 328 volumes, "designed to make available a significant body of out-of-print literature dealing with man's efforts to cope with war and violence." This collection has a "decidedly international flavor," with materials drawn from the Far East, Europe, and the Americas and ranging from Dante's _De Monarchia_, circa 1312, to documentary anthologies edited especially for the series in 1973. Reviewers' comments underscored the significance of this enterprise in these terms. "The Garland Library of War and Peace is a most comprehensive, carefully selected, and thoughtfully introduced series....These introductions serve to place the works in their historical context and give some understanding of the significance of each section within the body of anti-war literature...they are excellent....The thoroughness of this collection is further underscored by its inclusion of a great variety of approaches to the problem of war. Although gathered together by a very capable triad of historians, the psychological, economic, technological, religious, political, and philosophical disciplines, among others (including art), find expression of their particular concerns here..."[16] Another example of members of a U.S. academic discipline cooperating in peace studies is the movement since 1971 by Political Scientists in the International Studies Association to organize a special section dealing with peace research. Members of the American Orthopsychiatric Association and of other professional academic organizations are also paying more attention to peace studies.

## THE CONSORTIUM ON PEACE RESEARCH, EDUCATION AND DEVELOPMENT

The Consortium on Peace Research, Education and Development (COPRED) was organized in 1970 to create an infrastructure of peace-oriented research and teaching for which it was felt that there was a growing need. COPRED's goal is to improve links and communication between the different and evolving dimensions of peace development such as community conflict management, international peace-keeping, third-party intervention, citizen conciliation, transnational systems, nonviolent national defense, disarmament/transarmament, peace education at all levels or alternative world order models. COPRED seeks to consult with educational systems, to help bridge the gaps between scholar and practitioner, theory and practice, citizen and policy maker. Members of the consortium include educational institutions, program organizations, researchers and teachers, administrators and activists. COPRED hopes to accelerate the community-building process by facilitating and improving communication among individuals and institutions concerned with peace-related knowledge and action.

COPRED's formal goals are to provide its individual and institutional members with consultation on the development of peace studies programs, to produce curriculum materials for such purposes, and to help in securing funding for appropriate projects. It has set up Task forces for work on a) a Peace Research Inventory, b) Peace Research Utilization - to develop the processes and structures by which both policymakers and peace activists can use scholarly research for peace-related ends, c) Curriculum Materials Development - to prepare texts, modules and other teaching materials and methods for peace education, d) Consultation and Exchange - the creation of regional peace studies/research networks through conferences, domestic and transnational faculty/student exchange and periodic conflict management institutes. COPRED also hopes to stimulate involvement of the established academic disciplines in the production of peace-related knowledge through sessions, panels and exhibits at professional meetings, and other forms of dialogue and interaction with academicians and students. This Consortium has attracted over 150 individual and close to 100 institutional members and is actively pursuing its stated goals with substantial results. Policy is set by an Executive Committee elected annually by constituents and implemented by an Executive Director who is normally a scholar at a college or university who devotes half time to these COPRED duties for a two-year period. Both the base of the COPRED operations and Executive Director have shifted from east coast institutions such as Haverford College and the Institute of World Order, to the University of Colorado. The current headquarters are at Gustavus Adolphus College, St. Peter, Minnesota, 56082, and Norman Walbek is now the Executive Director. Periodic news about COPRED meetings, activities and publications can be obtained from their office and is reported regularly in the International Peace Studies Newsletter issued three times a year since the autumn of 1971 by the Center for Peace Studies at the University of Akron, Akron, Ohio 44325.

## KEY CONCEPTS FOR PEACE STUDIES PROGRAMS

By the early 1970's the results of activities such as the few sketched here could be seen in the evolution of hundreds of peace-related courses and over fifty special peace studies programs in many colleges and universities, in some secondary and elementary schools and even a few graduate level programs in the U.S.A. Concepts, methodologies, content, scope, values and orientations differed and were debated. However, a number of clear, carefully thought out principles, hypotheses and action guidelines had been developed, tested and used. They were eliciting wide affirmative response from students and faculty members. Incisive, critical and useful suggestions on "Developing Quality Peace Studies Programs", were made by Paul Wehr and Michael Washburn[17] in the lead article of the Winter, 1973 issue of Peace and Change[18] devoted to this subject. They frankly admit that the academic legitimacy of peace studies has yet to be established and warn that the movement needs to take a hard, critical look at itself, its philosophical assumptions and methods. They also recommend three basic stages of program development: conceptualization, structuring and strategizing. These they express in seven essential elements.

The first is "positive peace" connoting a "set of social, economic and political institutions which ensure nonviolent, non-exploitative, equitable and just relationships among individuals, groups, nations and the global environment." The second is "future orientation - Peace Studies must be largely future-oriented in that the study of history and the development of skills of analyzing present conflicts and their structural contexts should be leading students to think and act upon the future..." and "should make students conscious, purposive actors in the peace development process." The third is, "Conflict, Creative Conflict, Conflict Management - Conflict of various types and at different levels of social organization is a natural process that can be understood and made progressively productive and functional for national and global systems. Conflict need not be physically violent or destructive of other values. Peace studies assumes that students can and should learn the skills of conflict analysis, creative conflict and third-party conflict resolution."

Fourth is "Value Clarification and Analysis - Students must acquire these skills...to become aware of their own values and how they influence their research, preferences and personal commitment to action...values are the link between understanding a problem such as the absence of peace and commitment to acting upon it...they are important too as a potential and an actual force in world and national policies..." Fifth is "Systems Thinking - It helps to reduce uncertainty by gaining some predictive power over the future. It forces us to analyze, design, and act in comprehensive rather than fragmentary terms.... An additional advantage of systemic thinking is the illumination it gives to the interconnections and interdependence of whole sets of problems..." Sixth is "Knowledge Production and Utilization Skills - Peace Studies students should develop methodological rigor, balance, and a critical sense in their academic work, but they should also form the habit of critical anticipation of the potential and probable uses to which the knowledge and techniques they develop will be put. A major concern of peace studies faculty and students should be that their research efforts make the maximum contribution to the peace development process...." Seventh is "Change Dynamics, Controllability and Creativity - The productive study of peace-related problems requires a reasonably complete understanding of the nature of the processes of technological and particularly social change. In addition to a knowledge of the causes, dynamics and consequences of unplanned change, however, peace studies must deal with the problems and prospects of controlling change for peace-specific purposes and turning it, as with conflict, toward creative ends.[19]"

Sample Peace Studies Program Proposals from six colleges or universities and one public service agency along with other articles on the aims and means of creating undergraduate peace studies programs are conveniently brought together in this issue of Peace and Change, Vol. 1, No. 3, Winter 1973, which includes many helpful bibliographic references. Brief notes on Peace Studies Programs also appear regularly in the International Peace Studies Newsletter. A collection of peace-related course syllabi entitled Peace Studies is available from either the Institute of World Order or COPRED.

## THE PEACE STUDIES PROGRAM AT COLGATE UNIVERSITY

It may be instructive to review experience and analyze developments in one relatively new U.S. undergraduate peace studies program as an example of what can be achieved in a few years. Colgate University's Peace Studies Program was one of the first in the U.S. It was the first U.S. university to establish an endowed professorship in this field, appropriately named the Dag Hammarskjold Peace Studies Chair, early in 1972. Dr. Alan Geyer resigned as editor of The Christian Century to accept this professorship and direct the Colgate Peace Studies Program.

This program evolved gradually during the late 1960s and was formally constituted in 1970. Clarence Young, a professor of Psychology, began about 1960 by including materials on human aggression and conflict and later put more emphasis on issues raised by the Vietnam war in a course on social psychology. Then, in the autumn of 1969 this psychologist, together with a philosopher and a geographer with substantial experience in China, organized an informal seminar which drew some ten faculty members and fifteen students, many of whom contributed papers on various facets of peace. In the spring of 1970 a second seminar was conducted by a student fraternity and that summer two students and seven faculty members developed a set of readings and course syllabus on "Problems of War and Peace" which was offered twice during 1970-71, and revised by another student-faculty group in the summer of 1971. After another year's experience with this course, teachers and other students worked out a second general course on "Problems of World Community," which in turn went through a comparable process of testing and revision. The core course was offered four times in the first two years with the aid of more than twelve teachers from six disciplines. Several hundred students enrolled, distinguished visiting lecturers came to speak, films were shown, and an unused fraternity dwelling was made into a coeducational residence for like-minded students named the Ralph Bunche House. This center was supervised by a resident graduate student intern in Peace Studies.

Gradually more courses were added so that by 1972 the interdisciplinary Peace Studies program offered students two main options. The first was a topical concentration in Peace Studies with seven basic courses and three electives. The seven required courses were: Problems of War/Peace; Problems of World Community; International Ethics; International Politics and American Foreign Policy; International Organization and Law; Politics of Peace-making in the United States; and a Senior Project. The three electives were to be chosen from regular course offerings in consultation with the staff and Director of Peace Studies. The second option enabled students to add Peace Studies to any departmental concentration by taking the first four courses named, plus either of the last two named in addition to their standard program. Colgate made special efforts to encourage interested concentrators to serve in local agencies, Congressional or governmental offices and non-governmental organizations.

The architects of the Peace Studies program at Colgate used several significant techniques. They began wisely by drawing on strengths among their own faculty colleagues and on student interest. Colgate had a great advantage in that its scholars had long recognized the validity of interdisciplinary teaching, learning and research. Professor Theodore Herman, geographer and one of the initiators of this program, described key techniques in its growth in these terms:

> First, faculty members from various disciplines work together participating in the program and critically evaluating and rearranging the course content. Second, we bring a few of the best students into the course construction process, subsidizing them so they can participate in the summer planning sessions. Third, during the semester we have staff meetings each week and develop the main points that will be given in the lectures and developed in the discussion groups so that there is a unity to the course and a reduction in individual faculty emphases. Fourth, Colgate has created a peace internship program subsidizing one graduate a year from the peace studies program to spend another twelve months at Colgate increasing his knowledge in this field. There is increasing competition for this position and we have engaged three fine young students as teaching-administrative interns, who grow visibly in understanding and commitment for whatever careers they choose in the future.[20]

Charles R. Beitz, one of these first interns, and Professor Herman edited a collection of readings published as Peace and War (San Francisco: Freeman, 1973) and now widely used in college courses. In his preface, Beitz wrote:

> Our experience in designing the course has indicated that to do justice to the 'War problem', a wide variety of factors needs to be taken into account.

> War prevention is one of a number of social goals - including protection of human rights and the earth's ecological balance - the relationships of which must be noted and in some cases explored, if we are to project coherent visions of a more peaceful world. Consequently, this collection aims less to achieve an understanding of how the world political system works - although such an understanding is clearly an important part of our work - than to discover its fundamental assumptions, examine them, and explore alternative possibilities for a peaceful world....

Professor Alan Geyer, Director of Peace Studies, noted in the Foreword to this volume another central motive:

> At the heart of the Colgate program is a commitment to empowerment: equipping persons to be effective and influential peacemakers. This commitment must be seen as a direct and deliberate challenge to the feeling of impotence shared by many students - indeed by most of us - who are concerned about the persistence of war, the arms race, and overextended military establishments. This feeling of impotence tends to make students more vulnerable to alienation, cynicism, and privatism. But it can also generate a powerful motivation to focus critical intelligence and creative imagination on the war system and to seek humane alternatives. Surely there is no greater challenge to liberal learning in our time.

## GRADUATE PROGRAMS IN PEACE STUDIES

In addition to the growing number of undergraduate peace studies programs, some graduate study is also being offered in this field. Master's degree programs have been begun by Antioch International; Associated Mennonite Biblical Seminary, in collaboration with Bethany Theological Seminary and the Earlham School of Religion; the University of Bradford, England; the Inter University Centre of postgraduate studies, Frana Bulica 4, YU50000, Dubrovnik, Yugoslavia (taught in English); and the University of Pennsylvania. Yale University offers an option for a peace studies emphasis in its interdisciplinary, two-year program for a M.A. in International Relations jointly sponsored by the departments of economics, history, political science and other departments in the social sciences and the Law School. Syracuse University has a M.A. and Ph.D. program in Nonviolent Conflict and Change available through the Interdisciplinary Social Science Program.

The University of Bradford Chair of Peace Studies was founded in 1972. Adam Curle was the first appointed to this chair in 1973 and left his professorship at Harvard to accept this post. The first class of nineteen undergraduates entered the four-year program, which includes a third year spent off-campus working in a voluntary or international agency, in 1974. The first M.A. candidates completed their work in the autumn of 1975. Johan Galtung serves as Director General of the Inter University Centre for postgraduate studies in Dubrovnik. The courses and seminars there include "Theories of Development, Conflict and Peace";"Science and Philosophy"; "Models for the Future"; and "Transnational Corporations and World Economic Order." Antioch's program is in two stages, with the first based in the U.S.A. and the second involving study and case work in Europe.[21]

## VALUES

Peace Studies build on the age-old ethical teachings and concepts of major religions; notably Buddhism, Judaism and Christianity. They also draw on the literature and experience of medieval and later writers on the so-called "Just" or "Holy War" from St. Augustine (d.430) through the Holy Qur'an, John of Salisbury, (d.1180) Pierre Dubois (1307), Dante (1319) and others. The long history of plans for peaceful settlement of conflict dealt with in various ways by these and later writers such as Nicholas of Cusa (ca.1453), Erasmus (1517), Sully (1617), Emeric Crucé (1623), Hugo Grotius (1625) and his contemporary Samuel von Pudendorf, William Penn (1693), the Abbé de Saint-Pierre (1716), Jean-Jacques Rousseau (1761), Jeremy Bentham (1789) and Immanuel Kant (1795) provides rich perspectives and sobering insights to modern enthusiasts seeking ready solutions to planetary problems.

These writings inspired supranational and pacifist organizations in the 19th and 20th centuries, several of which are significant landmarks in the search for peace. Some of these are the voluntary pacifist organizations founded in New York, 1815; London, 1816; Geneva, 1830; Paris, 1841 and elsewhere, which organized peace congresses in Brussels, 1848; Paris, 1849; Frankfurt am Main, 1850; and London, 1851. Pacifism, general disarmament, referee's courts to adjudicate international disputes and the imposition of moral sanctions against loans to support wars were all advocated. Certain of these ideas took shape in the Hague Court of Arbitration, periodic disarmament conferences, the League of Nations and United Nations. The Hague conventions of 1899 and 1907, International Court of Justice, Geneva convention of 1949 and International Atomic Energy Agency of 1957 derive some of their rationale from such earlier endeavors.

Peace Studies have also been influenced by the Protestant peace churches and Calvinist theology since the Protestant

Reformation, notably pacifism among Baptists, Brethren, Mennonites and Quakers who, from the 16th and 17th centuries strove for an absolute rejection of war and violence. They also have taken leading roles in the movement for conscientious objection to military service, refusal to pay war taxes, and individual and mass movements of non-violent resistance.[22] A basic value is peace itself. One arresting definition suggests that the shift from "unpeaceful relationships" to a more positive, dynamic, mutually helpful and constructive relationship between individuals, groups, states, or other entities leads toward peace. Curle accepts the concept of conflict as a value if realistic recognition of it and creative response to it can help the conflicting parties to move toward more peaceful relationships. He also views balance as a value.[23] The Institute for World Order seeks to transform the present system of international relations into a world order system based on four interrelated values: the prevention of war; the advancement of the economic welfare of mankind; the furtherance of social justice for all people, and the restoration of ecological balance. Wehr and Washburn stress seven values as basic to sound peace studies. As was noted above, these are: positive peace; future orientation; conflict, creative conflict and conflict management; value clarification and analysis; systems thinking; knowledge production and utilization skills development; and change: dynamics, controllability and creativity.[24]

Many other values, or variations on those noted, such as the "structural violence" of many current socio-economic and political systems clarified by Johan Galtung might be cited. However, these examples should suffice to suggest the range and complexity of some of the values being examined and in part at least implemented by researchers and practitioners in the field of peace studies and world order. The participants in the World Order Models Project (WOMP) have discovered that colleagues in other cultural regions of the world tend to give different values greater priority than those initially adopted. One is that of enlarging participation in the basic decision-making process. Rajni Kothari, director of the Indian team for WOMP, urges the values of "autonomy - for the individual and hence for the state" and as a corollary, "the value of equality among men and among nations."[25] Professor Ali Mazrui, director of the African team has challenged the WOMP directive "to provide an explicit constitutional framework for a preferred world. Claiming that the'very idea of constitutional and judicial solutions was... itself deeply rooted in American political and legal experience', he went on to say, 'It is a postulate of the African perspective that the transmission of ideas and their internalization are more relevant for world reform than the establishment of formal institutions for external control.'"[26]

Peace researchers associated with WOMP assert another basic value. This is the "assumption that humankind's struggle toward a new and more humane vision of the future is a worthy and crucial task. They "aspire to the achievement of 'positive peace', that is, not only the elimination of warfare but also the attainment of a set of conditions in the global political community which will make organized violence among and between human social groups virtually unnecessary." While there is no consensus on how to achieve these goals, they "agree that the present nation-state system cannot achieve them and, indeed, contributes to the potential continuation of violence and the exacerbation of the social and economic inequities which characterize our planet." They go on to assert:

> That there is a pressing need for a radical restructuring of the world system and that this restructuring must be envisioned and achieved before the end of the century if human society is to survive on Earth. This is what we mean by drastic system change.[27]

They further recognize that "all reform efforts must be judged and supported according to one criterial question: Will the proposed reform contribute to the transformation of the present system or will it help to perpetuate it?" In concrete terms, these scholars suggest four basic criteria for judgment and three key areas or issues which seem ripe for special cooperation and concentration of effort to achieve a likely breakthrough. The four criteria are:

1. Where the argument can be made for 'the common heritage of humankind';
2. Where one nation-state's action has a powerful impact elsehwere;
3. Where significant global cooperation already exists;
4. Where an overwhelming humanistic consensus is possible.

The three key issues or areas are these. First, "The ocean and space appear to be areas where progressive development of world order has a high likelihood of occurring if sufficient effort is mobilized..." especially if one starts with the premise that these belong to no one, hence in fact do and should belong to everyone. "The second area which offers a high potential for world order investigation is acts in which one state has a powerful impact on other states. The environmental crisis is the prime illustration." The third such area is:

> That in which the amount of cooperation and coordination that already exists is sufficiently great so that what is needed is effective political organization around such notions as efficiency, as well as world order values. We have in mind here the kinds of social organization that already exist with regard to international

> transportation and communication. Attempts to describe and construct world regimes around the existing structures, if properly mobilized, seem to have a high chance of producing salutary results.
>
> An example of a "substantive area on which there is such overwhelming consensus, either because of human or social justice reasons...(through which) it may be possible to achieve worldwide functional communities...(would be) the development and expansion of the World Health Organization to a genuinely worldwide organization... to provide the medical services necessary for equal treatment of human beings throughout the globe..."[28]

William Sloane Coffin, Jr. reaffirms that "the ancient religious vision...that 'The Earth is the Lord's and the fulness thereof,' is actually the vision that makes most realistic sense today." He claims that most major issues today, such as hunger, ozone layers, pollution of the seas, or fishing, must be defined in global terms. Consequently, he maintains that

> ...if you conclude 'the earth is the Lord's and the fulness thereof', then the resources of the earth belong to individuals, nations and companies only in a secondary sense, and all are answerable to God for the use they make of them. In other words, oil doesn't belong to the Arabs; it belongs to God. Wheat doesn't belong to Americans; it belongs to God. The same is true of bauxite, coal, uranium, nickel, gold. They are part of the common heritage.

Coffin goes on to say:

> We need a global commitment that says we all belong to one another and if we really believed that, we would run the world very differently. What's interesting is that people are beginning to see that the notion of a common heritage is the only thing that makes sense. How can you deal with pollution of the sea except by dealing with the sea as a planetary resource? Pollution doesn't observe any national boundaries. Fish don't observe national boundaries. And if it is true that we are depleting the ozone layer, what one country is going to save us?[29]

## DEVELOPMENT

Do peace studies and the values, including broadly based participation, a concern for the 'common heritage of mankind' and recognition of the need for drastic change to move realistically and imaginatively toward a new world order, have some relevance to development, however one defines that elastic term? I believe that the answer is 'yes!' Peace studies and these values, together with the move toward consensus and dynamic potential which they embody can make positive contributions toward development and provide serious alternatives to the escalating arms race.

World military expenses have grown dramatically in this century, and in 1974 were over 25 times what they were in 1900, when they cost $10 billion compared to $65 billion in 1948 and over $300 billion by 1975. In this century, excluding years of war, the world has devoted to military uses resources that have a value of some $4500 billion, or about $1500 per person for each human being on earth in 1974. The rate of expenditure on arms in underdeveloped countries has been markedly faster than that in developed countries, especially in the Middle East, where the average military expenditure has risen a stark 16.6 % per year between 1962 and 1972 and continues to rise sharply. Total annual world military expenditure is about equal to the entire national income of the poorer half of mankind. The amount of aid given to the underdeveloped countries is a mere 5% of the money spent for military purposes. The resources devoted worldwide to medical research...are less than one-quarter of those devoted to military research and development. It took the world about ten years to move from a level of $100 billion annual military expenditures to the doubled burden of $200 billion, but the rate of expenses is accelerating so fast that the world again increased military expenditures from $200 to $300 billion in less than five years.

> Over the long term, the world has continuously expanded the quantity of resources devoted to military uses. The productivity of this investment has almost certainly been negative. It would be difficult indeed to argue that the world is more secure today when military expenditure exceeds $200 billion annually than it was ten years ago when it spent $160 billion annually or twenty-five years ago when it spent $65 billion annually... World armaments can represent a gross misuse of extremely valuable resources. One of the most urgent and challenging tasks facing the world community is economic development and particularly the elimination of poverty and mass unemployment in the underdeveloped countries. There is a blatant contrast between the waste of resources on armaments and the unfilled needs of development. The diversion of a mere 5% of the combined military expenditure of the developed countries would double the existing volume of official development assistance provided annually to the underdeveloped countries.[30]

Between 1965 and 1974 countries in the Middle East not only sharply increased expenditures on arms each year. They also spent a total of over $15.7 billion for military imports. Israel topped the list, spending over $3.3 billion aside from billions more received as grants. Iran spent over $2.7, Egypt over $2.6, Turkey over $2.2, Syria nearly $1.7, and Iraq over $1.2. In the past two years billions more have been spent on arms in the Middle East, especially by Iran, Israel and Saudi Arabia. It takes little imagination to think how much productive and creative development of human resources, education, health and other creative opportunities for self-renewing, productive enterprises might have been possible if even a proportion of these huge investments had not been spent on the military.[31] Undoubtedly, Turkey's remarkable progress during its first fifty years as a Republic, 1923-1973, was facilitated by Mustafa Kemal Atatürk's firm policy of "peace at home and peace in the world." The high costs of intervention in Cyprus and efforts to develop an indigenous arms making capacity are currently adding heavy burdens to Turkey's economy and diverting resources that are urgently needed for development.[32]

Domestic violence is forcing the extended closing of universities, the closing of factories and is killing too many people in several Middle Eastern countries which urgently need to develop their human and natural resources and raise their productive potentials. Civil wars and unrest in other countries of the area take their terrible toll in lives and resources, devastating the socio-economic fabric of society in countries such as Lebanon or Cyprus. The build up in armaments and military expenses increasingly diverts human and material resources from desperately needed human services, research and productivity while war or the threat of war have brought intolerably high taxes, shortages of food and other essentials, and near bankruptcy to countries such as Egypt or Israel.

## CONCLUSION

Peace Studies and research offer promising alternatives to this domestic and international or intercommunal violence. The detailed and carefully documented studies of scholars such as Dr. Gene Sharp, notably in his massive work, The Politics of Nonviolent Action (Boston: Porter Sargent, 1973) provide solid evidence for the efficacy of nonviolence in many critical situations such as occupied Czechoslovakia, Denmark, Hungary, or Norway, imperial India, or in the U.S. Civil Rights and labor movements. Most human beings need to learn more about how to become more peaceable themselves and to build peaceful relations, "positive peace" in their families, places of work, communities, nations, regions and world. Researchers and practitioners have supplied us with many promising guidelines which deserve careful, critical study and analysis. Will we give them the attention they merit before it is too late to change?

At the beginning of the atomic age Albert Einstein warned mankind: "The unleashed power of the atom has changed everything save our modes of thinking, and thus we drift to unparalleled catastrophe."[33] In 1969, U Thant said:

> I do not wish to seem overdramatic, but I can only conclude from the information that is available to me as Secretary-General, that the members of the United Nations have perhaps ten years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to development efforts.
>
> If such a global partnership is not forged within the next decade, then I very much fear that the problems I have mentioned will have reached such staggering proportions that they will be beyond our capacity to control.[34]

U Thant's deadline will overtake mankind in just three years. Are we doing our individual share of thinking, changing and acting to maintain humanity's capacity to solve problems and increase the quality of life for each person on this earth? If not, perhaps this suggestion from David Reisman is the best way to conclude:

> Whatever the chances, studies of nonviolent alternatives provide insurance against domestic as against foreign mischance - the same kind of insurance that armies and weaponry diminishingly provide. The provision of armies and weapons damages domestic society by diverting human talents and material resources. In contrast, work and research and experiment on the science and art of nonviolent alternatives, it seems to me, can only benefit society by turning attention to ourselves and our relations with each other as the main resource, the main insurance for survival.[35]

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# FROM "WE-THEY" TO "US"

# A SYSTEMS APPROACH TO CONFLICT MANAGEMENT

by

Alan Hurwitz

## I

In recent years there has been great interest in the development of techniques for helping groups of people function more effectively. Various types of human relations training, problem solving, and growth experiences have succeeded in varying degrees in helping individuals and groups deal with the realities they face. Individual counselling and therapy helps people with intrapersonal problems; interpersonal issues have been addressed by third parties like marriage counsellors and in group situations; and intergroup problem solving has taken place in a variety of situations within formal organizations, labor management negotiations, social conflicts, and international disputes. I am concerned with problem solving among parties to a conflict situation. I am particularly concerned with this process in intergroup situations; it is this kind of situation which must incorporate all of our knowledge and ability about the others to be effective.

The range of situations described as intergroup conflicts is extensive. Business and production departments in a large industry, a group of residents and a local police force, students and university administrators, nations or national groups within one nation state all fall within the intergroup concept. Organization development has developed a conceptual framework and technology for dealing with intergroup conflict within formal organizations. It provides a systematic framework for using a wide range of interpersonal and problem solving strategies. I feel that its approach provides us with asistance in developing ways to intervene constructively over a wider range of situations. The human relations and problem solving fields provide enormous resources for dealing with conflict, what is needed is some legitimacy and a useful structure within which to put those resources to use.

I will give a short description of some of these interventions actually attempted. I will then attempt to describe a framework for looking at ways to intervene in intergroup conflict situations. I will then explain the usefulness of an organizational approach in dealing with these situations. My main assumption is that all intergroup conflict situations have some aspects and some variables in common to an extent that makes it useful to consider those situations together.

## II

Some significant attempts have been made to use some of the laboratory training techniques in conflicts situations. We will briefly describe five of these attempts. They will be referred to further on in describing the range of approaches to this kind of problem.

In 1969 Leonard Doob organized a workshop in Fermeda, Italy which involved high level university professors from Kenya, Somalia, and Ethiopia.[1] These three countries were involved in a border dispute over which military action had been taken. The expressed goal of the experience was to use principally T-group techniques to develop a kind of understanding and communication among the participants which would result in a plan to end the conflict. It was further hoped that the prestige and status of the participants in their respective countries would lead to some influence on the governments involved to adopt the plan or at least move their policies in that direction. The design was primarily an unstructured sharing of ideas, opinions, and some feelings around the issue at hand. Some structured exercises were included and later in the workshop a planning mechanism was set up for the participants to assume primary responsibility for the activities. Participants met in various combinations of sub-groups and occasionally one entire group.

In the opinion of members of the group that expressed it, no uniformly accepted plan was produced. Many ideas were exchanged. There were reports of some increased understanding of others' positions, and a significant degree of frustration with the lack of clearer structure and results. Some personal relationships developed across frontiers which continued after the workshop.

A workshop was conducted in Haifa, Israel in 1973 among Arab and Jewish students.[2] The objective was the generation of a peace plan for the Middle East which would be accepted by each group as much or almost as much as plans which each group developed separately at the beginning of the workshop. The activities consisted of quantitative rating of preferences and priorities of desired outcomes of participants and discussions among sub-groups of difficult points. It was a highly structured experience with participants spending most of their time completing tasks assigned by the leaders, once having accepted the projected result of the activities.

The workshop produced such a desired plan. The plan was accepted by both groups at the close of the workshop and later as equal or very nearly equal to their partisan initial desires. Further effects were reported such as a number of changes in political parties or views. The plan itself to my knowledge has not influenced the actual diplomacy which is occurring. The workshop was conducted by A. Levi and A. Benjamin.

A series of interventions have taken place among parties to international conflicts at the Center for the Analysis of Conflict in London. Unfortunately, security agreements have made public access to specific accounts of the experiences impossible. A general sense of the approach, called "controlled communication" and some theoretical issues emerging from those experiences are described in a book, Controlled Communication, by John W. Burton.[3] Professor Burton is a former diplomat who brings to his approach some of the perspectives of that background.

The procedure involves having representatives of the governments which are in conflict confront each other in the presence of a team of scholars from various disciplines. These academicians punctuate the discussion of the participants with information about conflicts, their own situations, or research about some relevant aspect of human behavior. They also may intervene to assist participants in being fully understood by each other. They bring a scholarly, perhaps removed, perspective to bear on what may be highly emotional issues.

Professor Burton reports that these approaches have met with a high degree of success. The issues which are considered in the general explanation are quite practical and quite thorough. They indicate a great deal of attention paid to the important bureaucratic constraints of government to government interactions. In the report there is a great deal of attention to who is there, whom do they represent, the nature of various kinds of conflicts and their patterns, and a wide range of other issues. Burton shares with us his own learning, which has come from wide experience. Specific accounts of intervention experiences would add greatly to its usefulness for our learning.

Blake and Mouton intervened in a labor-management dispute at the Lakeside Company. They had developed a way to categorize approaches to conflict as either win - lose or problem solving. This distinction had to do with the process of problem solving: rigidity, defensiveness, the emergence of stereotypes, and the constant focus on areas of apparently inevitable conflict among others, being aspects of the win - lose pattern. Their goal was to help management change the nature of the encounter from a win -

lose to a problem solving experience. They have conducted other interventions where their contract called for helping both sides (instead of only one as in this case) with this objective. This example is a special but representative case of their general approach.[4]

This intervention took place in a process which existed a priori. Representatives, chosen by labor and management groups, were going to be together to negotiate a new contract. The interveners wished to make this process as productive as possible. They participated in several ways: they described to the managers and eventually to both groups the patterns that can develop in a conflict situation and some results of those patterns; they gave process feedback to the groups on what they saw when they felt that appropriate; they helped the managers deal with their frustration without falling into a win - lose pattern; and on occasion they stopped or tried to stop a process they saw as counter productive in the series of inter-group encounters.

According to the report of the interveners, the process produced a contract with which both groups were satisfied as well as a sense of cooperation between the groups which resulted in other positive changes around the company. In addition, there was evidence that the problem solving approach was learned in ways that could be put to use without the help of outsiders in the future.

In 1972, Leonard Doob organized another workshop in Belfast, Northern Ireland.[5] The organizers wanted to bring groups of Catholic and Protestant community leaders together in a way in which some useful learning would take place. Some desire to have the groups understand each other better or form contacts in ways which would affect their communities seems to have existed, but this was not explicit. Expressed goals were training in group leadership skills for individuals from each community.

The design included a number of activities, primarily unstructured and interpersonal in nature. Those present were at least indirectly involved in ongoing hostilities; as a result even attendance caused problems for many of the participants within their own groups at home. Nevertheless, the experience took place and produced a variety of results.

It is difficult to assess the products of the original plan or even what did occur.[6] Administrative problems caused the two locally based individuals who were responsible for recruitment, follow-up, and evaluation to leave the team immediately after the workshop. Thus, much of the original plan did not occur. Furthermore, evaluation of what did was made more difficult. This occurred via another trip by Doob and two associates a year later to check on the results by speaking with former participants.

They found some inter-group contact remaining. Some people were very excited over what they had learned - one or two feeling it was an extremely significant experience. They also found others disenchanted by what they did, some hurt by the experience both psychologically and emotionally. These effects were probably exacerbated by the negative publicity about the workshop which appeared through the two team members who left the project. Some of the positive interpersonal effects which did occur appeared to be overpowered by the pressures of the situation.

In addition to these five specific conflict resolution experience, I would like to refer briefly to several other kinds of interventions which are continually occuring. These are not labeled conflict resolution experiences generally, so we do not often think of them in the same context, but it widens our perspective to consider them also in that way. These should all be considered together in a sense as what people are doing which affects intergroup conflict.

1. formal negotiations - The state departments of countries, business executives, domestic politicians, labor and management groups, and others are engaged in various kinds of negotiations over a wide variety of resources. These are most often of the win - lose variety (in the Blake-Mouton use of the term--there are others in which this may not be the case).

2. forcible changing of the power structure - Physical or legal (which at least implies physical) force is often used to alter the power structure or change the de facto possession of some resources. Some labor-management negotiations, many divorces, most legal conflicts, and military encounters are examples of this kind of intervention. This approach deals with structural change to the total exclusion and often negative influence on interpersonal relations.

3. interpersonal change agents - Dealing with conflict by concentrating on changes in individual ideas, attitudes or values. Perspectives in this category range from ideologies about how people ought to feel or behave to profound therapeutic approaches to personal change. They range from peace and love advocates of the sixties, through peace education and personal growth group activities, to individual psychotherapy. The general hypothesis is that conflicts can be lessened or eliminated if people individually have the proper views, priorities, attitudes, or psychological adjustment. By helping people become better,

then improvements in institutions will follow. Approaches which emerge from this perspective may have great value. Their limitation is in the failure to consider significantly the structural limitations on people's behavior. There may be pressures on an individual from his environment which do not allow him any reasonable choices (like a traffic jam in which no car can move). Strictly intrapersonal and many interpersonal approaches do not consider altering the structural environment as part of the process and so are limited by the confines of that structure, organizational, political, or social.

4. books, lectures, information - Information is a general intervention. Data about what is happening or about what people perceive is a kind of feedback to the society at large in the way that organizational data may be feedback to people sitting in a workshop. We should be aware of it as a force and as a possible tool.

## III

These interventions can be characterized in several ways. The amount of structure provided by the workshop leader (s) is one important variable. A large part of the Fermeda experience was quite unstructured. That is, participants were given little guidance as to what to talk about or how to decide. The T-group is the paradigm for this type of experience. Roles and expectations of leadership or leaderlessness, inevitably become central issues, and group structuring and relationship to authority are usually major learnings for participants in this kind of experience. The Arab-Israeli workshop, on the other hand, was a set of tightly structured activities, designed to produce a specific result. Although the ideas and views of the participants were the central material of discussion, decisions about process were made by and large by the workshop leaders.

The extent to which the experiences focused on issues outside the group, i.e., the conflict, is another important variable. This is distinguished from making the people there, their feelings, reactions, etc. the principal areas of exploration. The controlled communication interventions (described by Burton) seem the most removed from the people there. The discussion there revolved around the conflict situations and the nature of conflict in more general terms. In the Fermeda and the Belfast experiences participants were encouraged to get to know each other and share feelings and personal perspectives. Indeed, personal contacts seemed to be the principal benefit of the experiences to most of the participants.

Personal feelings of participants in most conflict situations are important to be considered. The value of dealing with them in a training experience in which the major goal is resolution of the conflict is greatest to the extent to which changes in the attitudes of participants in the experience can affect the conflict situation, that is, the extent to which the participants in the experience have the authority to make decisions relevant to the conflict. This was true in the labor management situation and to some extent in the controlled communication intervention among those described. In the others the participants had nc direct authority to make decisions about the central conflict situation. They did have power to make decisions about their own behavior vis a vis members of the others group. Thus, in the Belfast and Fermeda cases the change in personal feelings did result in significant changes in behavior regarding those personal contacts, although those were secondary goals of the workshop organizers.

Another important set of variables in inter-group problem solving involves those activities connected with getting all the people together for the intervention activity. These involve making or responding to invitations, gathering and analyzing information, choosing participants, exchanges of views about what will happen, prior personal contacts between participants and interveners, logistical arrangements, etc. Generally, in these situations they are described without great detail, and without a clear conceptual framework. From my own organizational experience, I believe that those interactions leading up to a major intervention activity are as important, at least, as the intervention itself. They set expectations, attitudes, fears, and can influence the design of the intervention activities. It appears that the Fermeda and Belfast experiences in fact suffered from insufficient attention to these concerns. Much of the controversy emanating from the Belfast workshop resulted from failings in the pre-workshop administrative developments rather than from the technical aspects of the workshop itself. The resources necessary for this kind of meticulous attention to process in an international situation are enormous. That may be a major reason for the limited success of many of these and other undertakings.

In the labor-management intervention the consultants participated in a process which was already structured by others. They were asked by one party in a conflict to attempt to make the entire process more productive. Thus, both the decision making problems and their potential influence on the structure of the process was lessened. In the Arab-Jewish experience the process leading up to the workshop was straightforward. No significant issues arose, largely due to the peripheral involvement of the participants at most with their leaders, who had the authority to make decisions about the conflict in question. During the workshop itself participants saw each other perhaps more as representing the views of the parties to the conflict than actual participants in the conflict. A significant issue of agenda setting emerged as part of the workshop itself. The participants expressed a preference for dealing with the issue of Arab-Jewish relations within Israel, an issue with more direct relevance for them. This was noted but decided against by the workshop organizers as not consistent with the previous understanding or their own goals. This occurrence fortunately did not detract from the capacity of the workshop to meet its goals. The raising of that issue, however, is some indication of the variance between the agenda of the workshop and its relevance to those participants. If the leaders had been more open to a variety of agendas, the process leading up to the workshop would probably have been more problematic and so raised issues of greater relevance to the participants for consideration in the workshop.

Finally, the goals of the intervention activity can vary greatly. They need to be clear and appropriate to the participants who are there. They should be consistent with their goals and important enough to them to generate the necessary energy to get something accomplished. The interventions mentioned varied in their explicit and implicit goals.

The labor-management experience attempted to move both groups from a win - lose to a problem solving approach to the problem at hand (both defined). One and eventually both groups of participants had to come to believe that they have more to gain from this way of working for it to happen. In the controlled-communication interventions the major goal was teaching participants something about conflict in general that they could apply to their conflict in particular. The hope has been that in seeing their behavior as part of predictable patterns participants would gain some useful perspectives for changing it productively. In both the Arab and Jew and Fermeda experiences the explicit goals were the formation of a plan for resolving the conflict. In the Fermeda experience there was some confusion regarding other implicit goals resulting from the design of the workshop. Ultimately, effects other than the stated goals became the most useful results, that is the beginning of associations across the group boundaries of conflicting nations. The labor-management intervention's principal objective had to do with process, the way the parties went about doing business. The Belfast workshop was advertised to teach group skills to participants from two conflicting religious groups that they could use after the workshop. Descriptions and evaluation reports seem to imply some interest in improving relations between the groups. Some changed attitudes and personal contacts across group lines did develop. Unfortunately, a lack of clear understanding of goals and procedures among all those involved led to some harmful dissension.

A workshop in a situation of conflict could have many worthwhile goals. These goals may or may not involve resolution of the conflict. The goals should be appropriate to the participants and the situation and the design appropriate to the goals. They should be clear, accepted, and valued by all those invovled.

We have considered more analytically the five approaches described earlier. We have examined four issues associated with their use and usefulness: (1) the amount of structure brought to the experience by the leader(s); (2) the extent to which the workshop deals with issues outside the personal realm of the participants; (3) the activities leading up to the principle intervention; and (4) the goals of the experience for the leaders and participants. We will now put this analysis to use in describing a more systemic approach to dealing with problems between and among groups.

## IV

I believe that the problem of intervening helpfully and effectively in a situation of intergroup conflict can best be approached from an organizational perspective. This implies looking at participants as members of a social organization or system and seeing the situation as one or a series of problems which some or all participants would like to address and with which the outsider can be helpful in doing so. Seeing the groups involved as systems which are part of a larger social system provides a useful context for approaching the problem. That larger social system could be defined over a wide range - a neighborhood, participants in the international oil market, members of a university community are a few of many possible examples. Looking at the situation from the perspective of a helper to one or more of the participants suggests a large inventory of processes and specific interventions which have been developed and used successfully in a wide range of intergroup situations, particularly within formal organizations. Approaching a conflict situation as evidence of an organizational or inter-organizational problem rather than an isolated issue, a breakdown in need of repair, can add a useful dimension to the approaches previously described in this article:

1. Resolving the conflict (at least the one which the intervener perceives) may not be the most important priority of those involved in the situation. In that

sense a conflict resolution workshop per se can be (perceived at least) to respond to a priority of the intervener more than of the participants. In a sense the fact that those involved are continuing the conflict implies that from their perspective and its possible alternatives there are other important priorities. It may be that in coming to a meeting whose goal is resolving conflict people may be somewhat more open to compromises necessary for that to happen. But that may also explain why except in the labor-management situation no one was present at the interventions described with the power to significantly affect the conflict under discussion.

Intergroup conflicts occur when groups have and exercise power to keep each other from meeting an important need. The needs are usually more important than the disadvantages of the conflict situation, or the conflict never would have developed in the first place. So participants would be most motivated to engage in activities whose primary goal is meeting those needs. An intervention activity should be designed to help the participants meet needs which they perceive as important. The intervener attempts to help them do so in a way which they, and he, see as more constructive than others previously employed. The participants will and should act on their own perceptions and priorities. The intervention process can only clarify them and possibly facilitate a process which minimizes costs to all concerned. Marriage counsellors have been more effective who see their role as helping individuals rather than saving marriage. Interveners in organizational and social conflict situations will be more effective to the extent that they see their role as helping groups solve problems constructively rather than furthering abstract principles of harmony among men, as valuable as they may be.

2. Interventions in intergroup conflicts, within or without formal organizations, should be perceived and planned as an entire process rather than an individual event. This process is described in much of the organization development literature. It begins with entering the system, continues with developing a contract of expectations between the outsider and one or more clients within the system, focuses on a diagnosis of what is occuring which generally involves collecting data from a variety of sources and making sense of it, then moves to a more explicit intervention whose purpose is to deal with issues diagnosed as needing attention. Finally, the process either goes back to a previous point again (recontracting or gathering more data) or terminates with some kind of evaluation of what was done.

These necessary activities occurred in one form or another in all the interventions described. In most they were not conceived of as part of any overall plan and so occurred in a way which could not easily contribute to the desired objectives. In some cases lack of attention to these issues actually interfered significantly with the success of the undertakings. Finally, since the intervention itself was not, in most cases, seen clearly as a part of activities leading up to it, it was difficult to plan further activities as a continuation of any ongoing process. The labor-management and possibly the controlled communication work had less difficulty with this issue than the others. The important point is that more than a group of tactics but an entire strategy is necessary for dealing with these situations; and the implementation of that strategy begins with the initial contact between the organizer and any participant and does not end until the final goodbyes.

3. The intervention should be a result of the rest of the process, particularly the diagnosis, rather than a pre-planned event. Considering the intervention as an entire process leading up to some significant activity (ies) suggests this approach. In several of the examples cited the intervention was planned before other activities, most particularly before significant data was gathered about what was happening. Problems may have structural, interpersonal, intragroup, or other dimensions. Goals of interventions must either come directly from participants or at least be based on an adequate diagnosis of what is occuring. The design of the interventions facilitate the achievement of those goals. Workshops to improve communication between groups, develop personal bonds through shared feelings, do cognitive joint problem solving, and a variety of other activities all have their place, but their selection must depend on what participants need and want to occur. The largest inventory of activities, the acutest diagnostic skill, and the most effective sense of what goes together will result in the most effective intervention. The importance of good diagnosis leading to what is done, and the organic nature of the process cannot be overstated. Approaching a situation with a solution in search of a problem undermines both.

4. The intervention is most likely to affect a situation to the extent that the decisions of the participants can affect that situation. It should be clear to all from the beginning how changes in views and attitudes of participants could lead to changed behavior, and how this different behavior would effect the situation at hand. This should be true both in the specific intervention and in the larger strategy of which it is a part. In many

of the conflict resolution interventions there seems to be a reluctance to either involve persons who really make decisions about the central situation or to deal with situations about which decisions are made by the participants who are there. It seems ineffective to conduct long workshops on questions of government policy among people with relatively little influence on government decisions. Some change in the political views of a small group of citizens toward moderation, as occurred in the Jewish-Arab workshop, is certainly positive, but in my opinion unlikely to have effects worth the energy and high level of expertise which went into organizing the experience. In fact, it is likely that significant political, military, or personal information about what is blocking more moderate decisions from government officials is not even known by such a group. Such an experience can have (and I feel did have) important positive effects in (1) developing techniques which could be useful in other contexts and/or (2) as a kind of entry into the system. In the Fermeda workshop and the controlled communication experience, participants were selected with some attention to their potential influence on decision makers. This approach also has limitations. Participants in an intensive process change. Their ultimate views are in a sense products of these changes. It is very difficult to share the changes and thus communicate the views effectively to others who have not shared the experience. Door to door encyclopedia salesmen are told not to present their sales pitch until both husband and wife are present. It seems to me that in that case the same principle is at work. The Arab-Jewish workshop and either of the Doob experiences could have been a useful part of a process which eventually could have had a far more significant effect on the situation under discussion. This again, requires an overall systemic approach to the set of problems at hand.

5. Most intergroup conflicts involve a subtle interaction among structural, interpersonal, and sometimes technological issues. This is true within and without formal organizations. The intervention process should take account of and provide for all these dimensions to be effective. Interventions which focus on interpersonal problems without considering the structure of roles and their relationships which contribute to or cause them will not be effective. It has been an unfortunately common experience for a group which had experienced what appeared to be interpersonal problems to go off to a week-long sensitivity training session where they develop close personal bonds, only to experience on returning to their work situation the same hostile feelings and negative images of each other they held before. Only now they are overlaid with a feeling of guilt. In such a case it is possible that the warmest

feelings generated at a workshop will not counteract the friction generated by the structure of their work roles.

It has been similarly unproductive to attempt a strict problem solving experience among a group of people who have difficulty looking each other in the eye. Perhaps there are personalities which clash or perhaps structural problems have caused interpersonal friction which must be dealt with before the problem of work schedules, decision making responsibilities, or use of the store-room can be managed. In these cases focussing on interpersonal issues may produce considerable positive change in the overall situation.

The structural side is most difficult to consider in human relations approaches to intergroup problems outside formal organizations, but they are important. Cross cultural experiences among individuals or groups often ignore the great pressures on people to compete consistently with those of other groups within a social system. A group of blacks and Irish may come to know each other warmly and intimately. There is a limit to the influence of this interpersonal affection in situations where they and their friends repeatedly come up against members of the other group in intensively competitive situations. Those effects reach their extreme in cases where killing is involved such as Northern Ireland and the Middle East. Sherif has demonstrated the importance of competitive or collaborative goals in intergroup situations in his camp studies in the 1950's. He found that between groups competing goals even among otherwise normal boys from similar background produced a range of negative stereotyping and other irrational behavior. New and significant superordinate goals were required to begin productive communication between those same groups. While the competing goals existed even interpersonal contact in a pleasant setting did not improve intergroup relations. His conclusions have application to a wide range of organizational and social situations. They testify to the importance of structural constraints on what appear to be interpersonal clashes. Technological changes like nuclear weapons, increased use and development of media, and advances in cybernetics have affected intergroup relations a great deal. The relationship of all of these must be understood, acknowledged, and if possible acted on together for greatest effect. Organizational interventions have taken these issues into account. That expertise can be useful in a wide range of situations.

The preceding descriptions, analysis and recommendations deal with an area of extreme importance. It is vital that individuals and groups learn to deal with differences in the most constructive ways possible. We students of organizations and human behavior should use our skills in ways which contribute to dealing with these problems. This article argues for a systemic approach to intergroup problems and conflicts. More than ever the world is a single system and a collection of systems. It should be seen that way in both a spiritual and practical sense. As this becomes clear what we know about individuals, groups, and formal organizations will have wider and more interrelated application.

## FOOTNOTES

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# PSYCHODYNAMICS OF VIOLENCE AND CONFLICT RESOLUTION AS RELATED TO WORLD EDUCATION

by

George L. Nicklin

As world educators concerned with world survival, our application of the knowledge of Psychodynamics to violence and conflict resolution is essential. Accordingly as a psychiatrist and psychoanalyst, I would like to lay before you some of the concepts with which we have been working in not only psychiatric and psychoanalytic circles, but also sociology and anthropology at large.

Medicine and sociology have observed that there is a normal psysiologic call to violence in the male human being during adolescence between the ages of 12 and 17. At this time there is a maximal flow of male hormone (testosterone) and in association with this there is a marked increase in acts of violence and also in reported crimes of violence. These crimes include assault, breaking, malicious mischief, burglary, and murder. The Leakeys in Africa in the last three decades have raised important questions through their anthropological studies about violence and evolution. Their studies suggest that the violence in man is the end result of an evolutionary drive system. This system can be traced through notochordal animals back many millions of years. Their premise is that the scientific awareness of this change requires modification of the drive system by using the human mind and brain as an adaptive force. Their theories may be quite relevant to our problem of coping with human violence.

In addition, concerning the patterns of normal assault, the military forces of different nations in their studies of young men as to the likelihood of their being effective soldiers, have found that the most effective soldiers are between the ages of 17 and 21. During this period, of age 17 to 21, it has been found that the soldier is least aware of his own mortality and accordingly is most able to be in dangerous situations without regard to his own safety. Furthermore, studies of automobile accidents in various nations have shown that auto accidents remain at a high level in the male till age 25 (approximately three times those of the female and of the normal accident rate after age 25). This suggests that up to age 25 there is some kind of a difference, both hormonally and socio-culturally, in the way in which the male handles his aggression and in which it is manifested through automobile accidents.

A recent 1976 study by Anne R. Somers in the New England Journal of Medicine (Vol. 294, No. 15, page 811) studying

"Violence, Television and the Health of American Youth," the following findings were cited: 1. In 1973 the death rate for Americans age 15 to 24 was 19% higher than it had been in 1960. This increase was solely related to an increase in death by violence including motor vehicle accidents, murder and suicide. For a considerable proportion of American children and youth, the "culture of violence" is now both a major health threat and a way of life.

This study concluded that "one contributing factor is television's massive daily diet of symbolic crime and violence in 'entertainment' programs." This article goes on to encourage the medical profession to concern itself with this serious complex health hazard. Insofar as America has been a forerunner of problems in other countries, this trend is of great importance to the Association for World Education and our attenders here at the World Education Project.

In addition, there have been some interesting coincidences with programming in American television. In 1973 a Boston television station featured the burning of a derelict man by dousing with gasoline by a teen-age group. The following night a young woman was doused with gasoline and set afire by teen-agers. In 1966 the National Broadcasting Company showed a movie about a man who placed a bomb on an air liner. During the movie a bomb threat was made to an air line and seven others were made in the course of the following week. A United States Senate sub-committee investigating juvenile deliquency in 1961 found the children who had committed acts from burglary to extortion said they had gotten their ideas from television.

In my psychiatric practice, two specific episodes come to mind where violence has been conditioned by the culture. The first of these is the continued phenomenon of suicide by hanging in the United States. Hanging, as a form of capital punishment, was many decades ago discontinued by law. However, it is still shown on television and I personally believe this is the source of this continued method of suicide attempts.

Many years ago in the 1950's New York City was coping with a deranged individual who was placing pipe bombs filled with dynamite around the city. The more publicity the newspapers gave this, the more pipe bombs appeared in New York City. Indeed, it became apparent that the newspapers were precipitating every latent pipe-bomber in New York. Accordingly, New York was overwhelmed with episodes of pipe-bombing associated with the newspaper publicity. Finally all publicity of the events ceased. A few months after that the real culprit was apprehended. He was a disgruntled former electric power employee, expressing his dissatisfaction and his derangement through the placing of pipe bombs about New York City. He was incarcerated for a period of years for this derangement.

Some findings have shown that children exposed to television violence tend to passively accept violence as a solution to social problems. The Surgeon General of the United States, Dr. Jesse Steinfeld, stated that "studies -- and scores of similar ones make it clear to me that the relationship between televised violence and anti-social behavior is sufficiently proved to warrant immediate remedial action." Studies at Harvard University's Human Development Laboratory by Gerald Lesser state that, "Enough is known about the effects of violence in the media to know it is not doing anybody any good." He urges society, "to move on to the problem of devising ways to use television in a more positive and creative manner."

Military indoctrination encourages blind obedience and willingness to cast moral scruples to one side. We have seen the complications from this indoctrination in information derived at trials as occurred with Adolph Eichmen, of Germany in regard to the Nazi era, and Lt. William Calley in association with the My Lai massacre in Vietnam.

Certainly one of the definitions of war is that the government has granted a legal license for killing to the members of the military. Albert Szent-Gyorgyi in 1970 in the "Crazy Ape" stated: "What frightens me about Calley is not that he allegedly killed, but that according to witnesses, he was a decent fellow who was a good student... and never revealed any trace of criminality. This frightens me because it shows how terribly brutalizing wars and military life are, how they are capable of turning decent fellows into mass murderers who can shoot women and children down in cold blood. The culprits are those who turned Lt. Calley into a murderer."

Studies of the incidence of violent crime have shown a crime rise in cultures following wars. This coincides with the return to the culture of the veteran trained in violence. It is believed that this rise is related to his war-time training of dissolution of morality and training for violence.

Dr. Samuel A. Corson, Professor of Psychiatry at Ohio State University, cites the role of organic brain syndrome in violence. This is well known both in experimental animals and in human beings. Such syndromes can be controlled by medications, for example, Dextro-amphetamine used in either animals or humans. It can also be controlled by some of the anti-epileptic drugs such as Diphenyl-hydantoin.

The Kent State massacre was another example of the effect of amorality in government on society and on the military. The United States government had been engaged in an illegal and undeclared war in Vietnam. The society at large, and especially the students who had to be involved in military service, were protesting this. The students were burning reserve officers' training centers on the various state campuses and private universities as well. The reason for burning these centers is that they were sources of strength for the war crimes. They were also challenging the faculties as representatives of the government and support for the illegal war. In addition, the police who symbolized governmental authority were equally challenged as being corrupt and representatives of the "war criminal."

This culminated in the killing of four students at Kent State University in 1970. Actually this represented the high point of anti-war resistance and it also represented the high point of attempts by the United States government to coerce the civilians into war participation. After Kent State University and Jackson, Mississippi State University massacres, it became clear that the war in Vietnam would have to be phased out.

It is important that the amoral government sets an amoral tone throughout society. This encourages violence, both active and passive. By passive violence, I mean the use of such hard drugs as heroin. In this regard, the counterculture which uses heroin prevents the military from furthering its purposes by diminishing the pool of available "fit" recruits.

Studies of the battered child in the United States revealed that the battering parent is usually himself a former battered child. Accordingly, there is a suggestion that violence on the part of parents is programmed during their own infancy. At the moment while we have awareness of this, we are not able to really offer adequate scientific study to reach valid conclusions. However, there is a strong suggestion that violence is programmed both by the family, and the culture during early childhood.

Accordingly, as educators, we have a responsibility to examine this in society and see if there is anything we can do concerning education for non-violence. The Quaker Community Conflict Program in New York City has been very successful in teaching non-violent techniques to police and civilian mass demonstrators for the furtherance of demonstrations for social change without violence.

We are now confronted with the problem of the importance of free speech and the freedom of information as it relates to the furtherance of violence. There is a question whether or not the right to say anything at any age to anyone may further violence. Just as there is the necessity of sanitary practice in the disposition of sewage and water supplies as well as air pollution that is relevant to the maintenance of the bodily physical health. Sanitary practice in verbal and visual content may be essential to mental health. If such premises are valid, is it possible that a similar maintenance of the pollution of words and thinking should be an educational, medical, and psychiatric concern? Are there words and ideas that we want to exclude in the sense of responsibility from the rearing of young children? The accumulating scientific evidence suggests that ideas concerning violence will fall in this category.

If freedom involves many more rules than tyranny, then does mental health involve the study of mental pollution and how we are able to prevent the pollution of our mental processes by sociologic experience and by parent-child communication systems? Education is essential to this new awareness.

WORKSHOP REPORTS AND RECOMMENDATIONS

of the

Conference on "Expanding Dimensions of World Education"

Ankara, Turkey
June 24, 1976

## 1. MULTICULTURAL EDUCATION, chaired by Ayhan LeCompte and Frank Stone

Fourteen people participated in the workshop, which viewed two videotapes prepared and explained by William Strachan, Jr., InterFuture Scholar, on health care projects and folklore in Ghana. Dr. George Nicklin also presented a paper on "The Psychodynamics of Violence and Conflict Resolution as related to World Education."

Five recommendations were made by this group.

(1) The Association for World Education(AWE), The Society for Educational Reconstruction(SER) and the World Education Fellowship(WEF), the sponsoring organizations for this conference, together with the World Council for Curriculum and Instruction(WCCI) if it is interested, should set up task forces in various regions of the world with the objective of developing a taxonomy of the types of learning and processes that ought to be part of instruction regarding the four subject areas of this conference. What should be learned concerning population and family life, development, peace and social justice, and cultural pluralism?

(2) These task forces should produce operational taxonomies that can be implemented and evaluated. We should then experiment to find out what the impact of these dimensions of world education is , testing to discover whether these programs are meeting their aims. The research could be undertaken by institutions, but organizations such as AWE, SER and WEF can encourage it by setting up a small fund from which to provide planning grants for promising proposals.

(3) An information network should be created, including the persons who attended or were related to this conference, and the institutions with which they are connected. The information network should aim to (a) disseminate information about relevant studies and research, (b) provide information regarding new materials, and (c) exchange group and organizational annual reports.

(4) Those who have participated in this conference should commit themselves to offering some of their writing to the journals published by the sponsoring organizations: The Journal of World Education (AWE), Cutting Edge (SER), and The New Era (WEF).

(5) We should investigate the possibilities for further cooperation and federation among AWE, SER and WEF, as well as WCCI if that organization wishes to be included. A meeting attended by two representatives appointed by the executive bodies of each organization should be held to explore this matter and report their findings and conclusions.

2. EDUCATION FOR PEACE AND SOCIAL JUSTICE, chaired by Leah Karpen and Emel Dogramací.

Fifteen people took part in this workshop and the group report was presented by Howard Reed.

(1) Functional definitions of peace education and international understanding are needed.

(2) Peace education must focus on the long range and have ultimate goals, but also start with each of us as individuals and provide intermediate steps.

(3) Peace education must include a variety of factors such as interpersonal relations and interaction within and among groups. It must recognize different forms of conflict and try to deal with them creatively and constructively.

(4) Peace education must reach the general population through the mass media and other means of communication. An important way to foster peace education is by developing our capacity to engage in open, reasonable dialogue. This involves an awareness of others through truly listening in order to hear and recognize what the other person is conveying. Controversial issues such as the role of competition or the possibility of eliminating violence should be frankly discussed. The aim of peace education must be to build up a body of knowledge through reflection, implementation and experience.

(5) Peace education is a lifelong process and not a formal discipline that can be confined to some level of schooling. It should begin in the family during early childhood and continue through the efforts of multicultural agencies such as the American Field Service, Lisle Fellowship, youth hostels, work camps and volunteer corps simultaneously involving all of its facets.

(6) The needs of particular individual women and men, as well as those of groups such as students, workers and senior decision makers must be recognized in peace education. The need for better teacher preparation in this field must also be met.

(7) Peace education must aim at changing and shifting our assumptions and priorities. We need to become more honest with ourselves and with others regarding our biases and prejudices. Concepts such as "defense" need to be redefined and the arms race and worldwide sale of munitions must be reduced or eliminated. The best peace makers are exemplars.

3. FAMILY LIFE/POPULATION EDUCATION AND EDUCATION FOR DEVELOPMENT, chaired by Nasrine Adibe and Tuncer Özmen. Fifteen people took part in this workshop and their report was presented by Leslie Tuttle.

Two underlying concepts were expressed. First, that the momentum for action that has been generated by expressing ideas at this conference should not be lost. Second, the group recognizes that development goes far beyond economics alone.

Seven recommendations were made.

(1) Equal emphasis should be given to the education of women and educational opportunities of similar quality should be open to them in order to enable women to use their capabilities and become involved in all phases of life. Men should be educated in such a manner as to accept the participation of women in fields where they have previously been absent or excluded.

(2) Development education must be directed toward the masses of people through a productive vehicle. Projects in development education should have the potential of becoming self-financing and self-sustaining, so that the educational activities act as a catalyst to continuing indigenous action.

(3) We need to recognize that dedicated service personnel must be trained who are willing to work in remote areas and who have the commitment and inventive to devote themselves to all areas of human service programs.

(4) Methodologies for family life/population education and education for development should be investigated by researchers, using the places where programs have been implemented and proved to be successful.

(5) Educational systems must be adjusted in order to promote positive understanding among national and cultural groups.

(6) Programs should allot a minimum for administration.

(7) A Manual for Development should be prepared and published as a guide to development education. It should be usable in schools and by adult groups in cities, towns and villages, and people who will be participating in the development efforts should themselves be involved in writing it. It might be possible to produce a series of guides aimed at leaders, teachers and the general public.

At the concluding plenary session three motions were made and passed:

(1) That the conference go on record as endorsing the report of the workshop on Multicultural Education and the recommendation that a Manual for Development be prepared.

(2) That the summary reports of the workshops be distributed to everyone who attended the conference and also be sent to the sponsoring organizations and to other groups who are active in the areas that were the subjects under consideration at this conference on "Expanding Dimensions of World Education."

(3) Emel Dogramací stated that she would like to see a follow-up of studies and research related to the conference topics undertaken in Turkey as well as elsewhere. Nasrine Adibe suggested that the results of this conference be offered to the World Council for Curriculum and Instruction, which is organizing an international conference at Istanbul, Turkey next August. The group endorsed both of these recommendations.

My Dear Friends,

Thank you all so much for coming here to discuss your work experiences and thinking on World Education. It has been a most exciting and informative week. Certainly it is clear that the dimensions of world education of which you have spoken are expanding-mind expanding in their stimulation of new ideas; research expanding as these ideas are tried out; and hope expanding in that the end products will be happy, creative people who can freely share with each other as you have been doing here.

Although I am officially supposed to be closing this conference, I find myself unable to do so as it would not be in keeping with the spirit of the meeting as I have felt it. Instead, if I may, as host, take the liberty I will merely adjourn this session in anticipation that we will reconvene in the not too distant future to continue with further progress reports on the works discussed and new activities undertaken.

May I also request you all to convey all the very best wishes and love of the Turkish people to your people and tell them we are lovers of peace and brothernood throughout the world.

Emel Doğramacı

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+ Members of the United States Joint Conference Planning Committee who were unable to be present in Ankara.

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Association for World Education
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The JOURNAL OF WORLD EDUCATION, DIRECTORY OF MEMBER INSTITUTIONS

The East-West Culture Learning Institute
East-West Center
1777 East-West Road
Honolulu, Hawaii 96822 USA

Materials related to education for development and peace studies - conflict resolution

Center for Latin American Studies
The University of Florida
Gainesville, Florida 36211 USA

Three publications regarding cross-cultural inquiry

Centre Monchanin
4917 St. Urbain
Montreal, Quebec, Canada

Issues of the Revue Monchanin Journal and brochures about the Monchanin Centre

The Development Foundation of Turkey
Kennedy Caddesi #33
Kavaklidere, Ankara, Turkey

Reports and descriptions of projects

Heinemann Educational Books
48 Charles Street
London, WIX 8AH England, U.K.

Gajendra K. Verma, (ed.), RACE AND EDUCATION ACROSS CULTURES

The Lisle Fellowship, Inc.
511 Meadow Hall Drive
Rockville, Maryland 20851 USA

Publicity brochures and materials produced by CODEP (The Committee for a Department of Peace) in the United States.

McGraw-Hill
Montreal, Canada

Three books related to personal and vocational development

The Population Council
245 Park Avenue
New York, N.Y. 10017 USA

STUDIES IN FAMILY PLANNING 6 (8), August 1975.
"Family Planning Programs: World Review 1974"

Population Studies Centre
Sri Venkateswara University
Tirupati, Andhra Pradesh, India

Materials related to the Population Aspect of World Education

Society for Educational Reconstruction
Dr. Thomas Venables, Secretary-Treasurer
6 Lamont Rd.
Burlington, New Jersey 08616 USA

Issues of CUTTING EDGE: The Journal of the Society for Educational Reconstruction, RADICAL EDUCATION: ITS PERTINENCE TO OUR TIME

The World Education Fellowship
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The NEW ERA, WORLD STUDIES BULLETIN, U.S. SECTION NEWS

World Education Project
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Monograph series on International Education, Curriculum Guides for Units of Middle East Studies and Futuristics, "The Peoples of Connecticut" Multicultural Ethnic Heritage Series